Tafsir Al-Maturidi

Ta'wilat Ahl al-Sunna

Tafsir of the Holy Quran

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Shaykh al-Islam

Imam Abu Mansur al-Maturidi

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بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, the Most Gracious, the Most Merciful

اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ

اللَّهُمَّ بَارِكْ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ

O Allah, bestow Your favour upon Muhammad ﷺ and upon the family of Muhammad, as You bestowed Your favour upon Ibrahim and upon the family of Ibrahim. Indeed, You are Praiseworthy, Glorious.

O Allah, bestow Your blessing upon Muhammad ﷺ and upon the family of Muhammad, as You bestowed Your blessing upon Ibrahim and upon the family of Ibrahim. Indeed, You are Praiseworthy, Glorious.

This translation is humbly dedicated to our noble teachers, Imam al-Azam Abu Ḥanifah and Shaykh al-Islam Abu Manṣur al-Maturidi. Their luminous teachings lit the path to the Quran and the Sunnah, and their legacy continues to guide hearts toward the truth of our beloved Prophet Muḥammad ﷺ.

This translation of the Holy Quran Tafsir was the result of countless hours and many sleepless nights, undertaken solely with the hope that it may serve as a benefit to the Ummah. I humbly ask that you remember me in your prayers.

Yusof Mutahar

Surah al-Mulk – Verse 1

Arabic:

تَبَارَكَ ٱلَّذِى بِيَدِهِ ٱلْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

Tafsir:

"Blessed is He in Whose hand is the dominion, and He is over all things competent."

Maturidi explains:

- "**Blessed is He**" **(*tabāraka*)** — Signifies the perfection, majesty, and limitless goodness of Allah. It means His essence is ever-exalted, His attributes perfect, and His actions filled with wisdom and benefit.
- "**In Whose hand is the dominion**" — A metaphor for complete authority. "Hand" here signifies absolute power and control. Every aspect of creation, governance, and fate belongs solely to Allah.
- "**And He is over all things competent**" — His power encompasses every possible thing; nothing escapes His control.

Maturidi's insights:

- *Tabāraka* here indicates both Allah's perfection and the abundance of His blessings — He is the source of every good, and His goodness never diminishes. This opening establishes Allah's sovereignty as the foundation for the surah: He controls life, death, provision, and ultimate judgment
- The word T*abāraka* comes from the triliteral root *b-r-k* **(ب ر ك)** which in its basic sense conveys abundance, stability, and increase in goodness. When attributed to Allah, it is never in the limited sense

used for created beings but in the absolute sense of perfection, complete transcendence, and inexhaustible beneficence. Here it means that all goodness flows from Him, that His majesty is exalted above all defects, and that His sovereignty is permanent and unchanging. Just as in ***"Blessed is He who sent down the Criterion"*** (al-Furqān 25:1), the word marks the beginning of a surah with a solemn proclamation of divine grandeur.

- The phrase *biyadihi al-mulk* — "in His hand is the dominion" — uses *yad* (hand) in the Qur'anic rhetorical style to signify complete power, possession, and control, not physicality. It encompasses both the dominion of this world and that of the Hereafter, the visible and the unseen, the earthly and the celestial. It parallels *"Say: O Allah, Owner of sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will"* (Āl ʿImrān 3:26), yet here the wording stresses immediacy and personal possession by the imagery of the "hand."

- In some contexts, *yad* may symbolize giving, blessing, or beneficence. But here, because the verse links *yad* with *al-mulk* (sovereignty), Maturidi stresses power and control as the primary meaning.

Maturidi is careful to safeguard **tanzīh** (Allah's transcendence) while affirming the truth of revelation:

- **No anthropomorphism (tashbīh)**: Allah's "hand" is not like created hands. To affirm it literally would ascribe limbs and corporeality to Him, which contradicts His transcendence.
- **No negation (taʿṭīl)**: One does not deny the term "yad," since it is in the Qur'an. Rather, its meaning is taken figuratively in line with Arabic usage.

- **Metaphorical language**: The Arabs commonly use "hand" in figurative ways (e.g., "the matter is in your hands," "he has a generous hand"). The Qur'an employs this eloquence, but for Allah the meaning is perfected: ultimate power and control.

- The term *mulk* includes ownership (*milk*), governance (*sulṭān*), and authority (*ḥukm*), so that nothing can exist or continue without His sustaining will.

- *Wa huwa ʿalā kulli shayʾin qadīr* — "and He is over all things competent" — is not mere repetition but an affirmation that His power covers every possible existent and non-existent. All things, in every state, are within His power and knowledge, and to deny that is to undermine His very Lordship.

Against **Muʿtazila** views:

- Maturidi stresses that Allah's power is not only over possible events but extends to every created reality — His will is never restricted by human reason or imagined necessity.

The Muʿtazila (المعتزلة)

- An early theological school in Islam (8th–10th century), often called the "rationalists."
- Stressed the supremacy of **human reason** in understanding faith.
- Key doctrines:
    - **Tawḥīd:** Denied eternal divine attributes (e.g., knowledge, power, speech) as distinct from Allah's essence, to avoid "multiplicity" in God.

- ʿ**Adl (Divine Justice):** Allah cannot create evil or injustice; humans create their own acts entirely.
- **Free Will:** Human beings have full power over their actions, making them solely responsible.
- **The Qur'an:** Created, not eternal — to preserve Allah's uniqueness.
- **The Grave Sinner:** Neither a believer nor a disbeliever, but in an intermediate state (*al-manzilah bayna al-manzilatayn*).

- They often opposed the traditionalist views, which affirmed both Allah's absolute power and human responsibility in a balanced way.

- **Muʿtazila Position:**
  The Muʿtazila tended to limit divine power (*qudrah*) to what they considered "possible" or "rationally necessary." In their theology:
  - Allah could not act in a way that, in their reasoning, conflicted with what they defined as "justice" or "wisdom."
  - They argued that some things (like creating evil acts, or resurrecting the dead in a form other than the original body) were impossible for Allah, because they contradicted their rational principles.
  - They insisted that human reason, not just revelation, set the boundaries of what was fitting for Allah to do.

- **Maturidi's Response:**
  - Maturidi rejected these restrictions. For him, *Allah's will and power encompass all things without exception.*
  - He insisted that nothing can be excluded from Allah's power — whether past, present, future, or even what humans might deem "impossible."

- He explained that to say Allah cannot do something (except what is intrinsically self-contradictory, like "making a partner equal to Himself") is to deny His Lordship.
- He emphasized that Allah creates both good and evil acts in the world; humans are responsible for their choices, but the *existence* of those acts is still within divine power.

- **Philosophical Contrast:**
  - For the Muʿtazila, divine justice (*ʿadl*) meant Allah is bound by the same rational categories humans apply.
  - For Maturidi, divine justice means Allah is never unjust — but He is not restricted by human reasoning. What He does defines justice, not what humans imagine must be just.

- **Theological Lesson:**
  - Limiting Allah's power to human categories diminishes His perfection.
  - Maturidi's affirmation (*wa huwa ʿalā kulli shayʾin qadīr*) means every created reality, every possibility, every decree is under His will and control.
  - Allah's power is absolute; human rational constructs cannot confine Him.

Surah al-Mulk – Verse 2

Arabic:

ٱلَّذِى خَلَقَ ٱلْمَوْتَ وَٱلْحَيَوٰةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ ٱلْعَزِيزُ ٱلْغَفُورُ

Tafsir:

"He who created death and life to test you as to which of you is best in deed. And He is the Almighty, the Most Forgiving."

Maturidi explains:

- "**Created death and life**" — Death is mentioned first to stress that it is a created reality, under Allah's control, and not mere non-existence. Life and death are both purposeful creations, not accidents of nature.
- "**To test you**" — This is a moral and spiritual test, not for Allah to gain knowledge (He already knows), but to bring forth deeds for which people will be rewarded or punished.
- "**Best in deed**" — Not the most in quantity, but in sincerity (*ikhlāṣ*) and accordance with the truth (*ṣawāb*).
- "**And He is the Almighty**" — None can resist His will or escape His judgment.
- "**The Most Forgiving**" — Balances the previous attribute; while His power enforces justice, His mercy allows for repentance.

Maturidi's insights:

- Mentioning **death before life** reminds humans of their origin and end — humility before Allah should precede action in life.
- The **test** refutes claims (e.g., by the Dahriyya and some philosophers) that life's events are random; rather, they are purposeful stages toward accountability.
- "Best in deed" means deeds done:
    - With pure intention for Allah.
    - In correct accordance with divine guidance.

- Combining **al-ʿAzīz** (Almighty) with **al-Ghafūr** (Most Forgiving) shows that His power is not harsh tyranny but is perfectly balanced by mercy — a reminder that turning back to Him is always possible before death.
- Cross-reference: *al-Kahf 18:7* — creation as a test for "which of them is best in deed."

- The phrase *li-yabluwakum ayyukum aḥsanu ʿamalan* means "to test you which of you is best in deed." Maturidi explains that the quality of deeds is tied to the purity of intention and correctness of action. It is not "most in deeds" (*aktharu ʿamalan*), but "best" (*aḥsan*) — for quantity without sincerity or accordance with truth is worthless. This also implies that the one tested may fail (*aswaʾ ʿamalan*), even though it is not explicitly stated, a common Qur'anic rhetorical device where one side of a pair is mentioned and the other understood.

- An objection might be raised: why attribute "testing" to Allah when testing is, in human terms, a way to discover something hidden, whereas nothing is hidden from Him? Maturidi answers: in Arabic usage, *ibtilāʾ* can also mean "bringing forth into reality what manifests a matter," so the testing here refers to actualising the servant's obedience or disobedience in the realm of deeds. Just as the Qur'an attributes *istidrāj* ("gradually leading to punishment") and *makr* ("plan") to Allah — not in the human sense of deceit, but because He brings about the circumstances in which the reality of a person is exposed — so here, the "test" is the bringing to light of the servant's state, though Allah knew it from eternity.

- The verse ends with *wa huwa al-ʿazīzu al-ghafūr*. The pairing is significant: *al-ʿAzīz* (the All-Mighty) indicates His irresistible power to take retribution, ensuring that none can escape the consequences of failing the test. *Al-Ghafūr* (the Oft-Forgiving) shows His mercy towards those who err but turn back in repentance. Maturidi observes that placing these two Names together here teaches that the test is not meant to destroy, but to lead to honour and forgiveness for those who respond with obedience.

Surah al-Mulk – Verse 3

Arabic:

ٱلَّذِى خَلَقَ سَبْعَ سَمَٰوَٰتٍ طِبَاقًا ۖ مَّا تَرَىٰ فِى خَلْقِ ٱلرَّحْمَٰنِ مِن تَفَٰوُتٍ ۖ فَٱرْجِعِ ٱلْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ

Tafsir:

"He who created seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency. So return your vision: do you see any breaks?"

Maturidi explains:

- "**Seven heavens in layers**" — The heavens are arranged one above another in perfect proportion and order. This is deliberate design, not random formation.
- "**No inconsistency**" (*tafāwut*) — No imbalance, disharmony, or defect exists in Allah's creation; all parts fit together with precision.

- "**Return your vision**" — A command to reflect and examine creation directly; truth is not to be accepted blindly but confirmed through observation.
- "**Any breaks**" (*fuṭūr*) — Refers to cracks, gaps, or any sign of weakness; none will be found.

Maturidi's insights:

- The perfection of the heavens is evidence of divine unity — one Creator, one Will, one flawless design.
- The command to "return your vision" invites rational contemplation, countering claims that faith discourages thought.
- This verse refutes **Muʿtazila** and naturalist philosophers who attribute cosmic order solely to nature; the Qur'an attributes it directly to *al-Raḥmān*.
- Cross-reference: *Qāf 50:6* — "Do they not look at the sky above them — how We built it and adorned it, and it has no rifts?"

Maturidi's commentary:

Maturidi further remarks that this manner of argument — directing people to signs in creation, challenging them to inspect repeatedly, and leaving them with no basis to deny — is a recurring Qur'anic method. The more one examines, the more the mind is compelled to submit to the reality of divine unity and perfect power. The lack of any *fuṭūr* (crack, split, or irregularity) in the heavens serves as a visual, undeniable proof against those who claim the world arose by chance or is maintained by multiple powers.

Surah al-Mulk – Verse 4

Arabic:

ثُمَّ ٱرۡجِعِ ٱلۡبَصَرَ كَرَّتَيۡنِ يَنقَلِبۡ إِلَيۡكَ ٱلۡبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ

Tafsir:

"Then return your vision twice again; your vision will return to you humbled and fatigued."

Maturidi explains:

- "**Return your vision twice again**" — Repeated examination, not just a single glance, reinforces the certainty of Allah's flawless creation. The "two times" signifies persistence, not a literal limit.
- "**Your vision will return humbled**" — *Khāsiʾan* means humiliated, defeated in its attempt to find fault.
- "**…and fatigued**" — *Ḥasīr* describes exhaustion after extended effort; here, the human gaze is worn out by the fruitless search for imperfection.

Maturidi's insights:

- Encourages sustained reflection: truth withstands repeated scrutiny, while falsehood collapses under examination.
- Demonstrates the limits of human perception — even with repeated effort, one cannot find fault in Allah's work.
- Humbled vision symbolises human recognition of divine perfection after exhausting all personal inquiry.
- This verse complements verse 3: the first command is to look; the second is to look again, proving the point beyond doubt.

Maturidi further remarks that this manner of argument — directing people to signs in creation, challenging them to inspect repeatedly, and leaving them with no basis to deny — is a recurring Qur'anic method. The more one examines, the more the mind is compelled to submit to the reality of divine unity and perfect power. The lack of any *fuṭūr* (crack, split, or irregularity) in the heavens serves as a visual, undeniable proof against those who claim the world arose by chance or is maintained by multiple powers.

This verse also rebukes those who, like certain philosophers or sectarians, imagined that what is observable is sufficient for guidance without the need for revelation. While the perfection of creation is indeed a sign of its Creator, Maturidi stresses that revelation is necessary to understand the Creator's will, commands, and prohibitions. Observation may lead to recognition of order and power, but without revelation, people's interpretations will differ, and many will misdirect their worship. The repeated gaze, therefore, is a step toward recognising the Creator — but the Qur'an then leads the seeker to know Him as He truly is, through His speech

Surah al-Mulk – Verse 5

Arabic:

وَلَقَدْ زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِمَصَٰبِيحَ وَجَعَلْنَٰهَا رُجُومًا لِّلشَّيَٰطِينِ ۖ وَأَعْتَدْنَا لَهُمْ عَذَابَ ٱلسَّعِيرِ

Tafsir:

"And We have certainly adorned the nearest heaven with lamps and made them

[as] missiles for the devils, and We have prepared for them the punishment of the Blaze."

Maturidi explains:

- "**Adorned the nearest heaven**" — *al-samāʾ al-dunyā* refers to the sky visible to us.
- "**With lamps**" — *Maṣābīḥ* are the stars, both beautiful in appearance and beneficial in navigation.
- "**Made them missiles for the devils**" — Some meteors, by Allah's command, drive away devils who attempt to eavesdrop on the heavenly assembly.
- "**Punishment of the Blaze**" — The ultimate punishment for such devils is not the meteor but Hellfire.

Maturidi's insights:

- The verse unites beauty and function: stars are both adornment and protection.
- The devils' attempt to gain knowledge of the unseen by stealth is blocked by divine order, affirming that knowledge of the unseen belongs to Allah alone.
- The Qur'an's description of stars as missiles is consistent with the observable phenomenon of meteors, but their spiritual purpose is known only through revelation.
- Refutes claims by some philosophers that the heavens are purely static and without moral role.

Maturidi explains that *"the nearest heaven"* (*al-samāʾ al-dunyā*) refers to the first of the seven heavens, the one closest to the earth. It is described here as having been *"beautified"* (*zayyannā*) by Allah with *maṣābīḥ* — "lamps," meaning the stars. The choice of the word "lamps" draws attention to their function as sources of light and beauty, visible signs that inspire awe and reflection.

This adornment serves multiple purposes:

- It beautifies the sky, displaying the artistry of the Creator.
- It provides practical benefit, such as navigation, as indicated elsewhere in the Qur'an (e.g., *"**And by the stars they are guided**"* — al-Naḥl 16:16).
- It signals divine power and knowledge through their perfect placement and order.

"…and We have made them missiles for the devils" — Maturidi clarifies that the verse does not mean the actual stars themselves are hurled, for the stars remain in their fixed courses and do not depart from the places Allah set for them. Rather, *shihāb* (flaming projectiles) — blazing flames or meteoric bursts — are produced by Allah's command and directed against the devils. These devils, from among the jinn, attempt to ascend to the heavenly realm to eavesdrop on the conversations of the angels. When they do, they are repelled and struck by these fiery missiles.

This corresponds with the description in al-Jinn 72:8–9: *"**And we have sought [to reach] the heaven but found it filled with powerful guards and burning flames. And we used to sit therein in positions for hearing, but whoever listens now will find a burning flame lying in wait for him.**"*

Surah al-Mulk – Verse 6

Arabic:

وَلِلَّذِينَ كَفَرُواْ بِرَبِّهِمْ عَذَابُ جَهَنَّمَ ۖ وَبِئْسَ ٱلْمَصِيرُ

Tafsir:

"And for those who disbelieve in their Lord is the punishment of Hell, and wretched is the destination."

Maturidi explains:

- "**Those who disbelieve in their Lord**" — Disbelief here is active rejection of truth, not mere ignorance. It includes denial of Allah's oneness, rejection of His messengers, and refusal to obey His commands.
- "**Punishment of Hell**" — The inevitable outcome for persistent disbelief.
- "**Wretched is the destination**" — Highlights the misery of Hell not only as a physical torment but as the final state of disgrace and loss.

Maturidi's insights:

- The transition from cosmic order (vv.3–5) to punishment (v.6) reminds the reader that recognising Allah's signs yet rejecting Him leads to accountability.
- "Disbelieve in their Lord" is phrased personally — disbelief is not just in an idea but in *their own Lord*, emphasising betrayal of the One who created and sustains them.
- Cross-reference: *Āl ʿImrān 3:4* — "Indeed, those who disbelieve in the verses of Allah will have a severe punishment."

Surah al-Mulk – Verse 7

Arabic:

إِذَآ أُلْقُواْ فِيهَا سَمِعُواْ لَهَا شَهِيقًا وَهِيَ تَفُورُ

Tafsir:

"When they are thrown into it, they will hear from it a [terrible] inhaling while it boils up."

Maturidi explains:

- "**When they are thrown into it**" — The verb *ulqū* conveys forcefulness; they are hurled into Hell without dignity or care.
- "**Hear from it a terrible inhaling**" (*shahīq*) — A deep, harsh, terrifying sound, likened to the roar of a ferocious beast preparing to devour.
- "**While it boils up**" (*tifūr*) — The heat and rage of Hell cause it to seethe like a boiling cauldron.

Maturidi's insights:

- The *shahīq* reflects Hell's living, responsive nature — it reacts to the presence of its inhabitants.
- The violent imagery is meant to shake human complacency about the Hereafter.
- Cross-reference: *al-Furqān 25:12* — Hell "boiling up with rage" when it sees the guilty from afar.
- This verse serves a dual purpose: for the believer, it reinforces gratitude for being spared such a fate and strengthens resolve to obey; for the rejecter, it is a warning of the inevitability and

severity of what lies ahead. In both cases, the imagery of sound and motion — the inhaling and boiling — is meant to make the unseen scene vivid and undeniable.

Surah al-Mulk – Verse 8

Arabic:

تَكَادُ تَمَيَّزُ مِنَ ٱلْغَيْظِ ۖ كُلَّمَآ أُلْقِىَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ نَذِيرٌ

Tafsir:

"It almost bursts with rage. Every time a group is thrown into it, its keepers will ask them, 'Did there not come to you a warner?'"

Maturidi explains:

- "**Almost bursts with rage**" — Hell's fury is depicted as so intense that it nearly tears itself apart.
- "**Every time a group is thrown into it**" — Punishment is not abstract; it comes in successive groups, each cast in as judgment is carried out.
- "**Its keepers**" — The angels of Hell, who carry out Allah's commands without delay or hesitation.
- "**Did there not come to you a warner?**" — A question of accountability, confirming that no one enters Hell without first receiving clear warning through prophets and revelation.

Maturidi's insights:

- The angels' question is rhetorical — it underscores that punishment follows rejection of truth, not ignorance of it.

- The image of Hell's rage conveys Allah's severe displeasure with persistent disbelief and arrogance.
- Cross-reference: *al-Zumar 39:71* — similar scene where the keepers of Hell question its new arrivals about receiving messengers.

Surah al-Mulk – Verse 9

Arabic:

قَالُواْ بَلَىٰ قَدْ جَآءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ ٱللَّهُ مِن شَىْءٍ إِنْ أَنتُمْ إِلَّا فِى ضَلَـٰلٍ كَبِيرٍ

Tafsir:

"They will say, 'Yes, a warner did come to us, but we denied and said, "Allah has not sent down anything; you are only in great error."'"

Maturidi explains:

- "**Yes, a warner did come to us**" — They admit the truth when it is too late to act on it.
- "**But we denied**" — Their rejection was deliberate and conscious.
- "**Allah has not sent down anything**" — This is outright denial of revelation.
- "**You are only in great error**" — An insult directed at the messengers, reversing reality by calling truth falsehood.

Maturidi's insights:

- The confession is a Qur'anic proof that rejection of revelation is a moral choice, not a lack of evidence.

- Their reversal of truth reflects a spiritual disease — they saw guidance as misguidance and vice versa.
- Cross-reference: *al-Anʿām 6:31* — regret of those who denied the truth when the Hour comes.

Surah al-Mulk – Verse 10

Arabic:

وَقَالُوا۟ لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِىٓ أَصْحَـٰبِ ٱلسَّعِيرِ

Tafsir:

"And they will say, 'If only we had listened or reasoned, we would not be among the companions of the Blaze.'"

Maturidi explains:

- "**If only we had listened**" — Truly paying attention to the messengers' call, not just hearing words.
- "**…or reasoned**" — Using intellect to reflect on the truth of revelation.
- "**We would not be among the companions of the Blaze**" — Recognition that both revelation and reason were sufficient to guide them had they been used sincerely.

Maturidi's insights:

- Affirms that Islam appeals to both **transmitted knowledge** (listening to revelation) and **rational reflection** (using reason).

- Their own words testify that disbelief was due to neglect of both faculties.
- Maturidi explains that their statement — *"law kunnā nasmaʿu aw naʿqilu"* — is an acknowledgment that their damnation was the direct result of neglecting the two greatest means Allah has given for recognising the truth: **listening** to revelation and **reasoning** upon it.

- *"Listening"* here does not mean mere hearing with the ears, but hearing with acceptance, readiness to reflect, and a will to follow what is heard. Many heard the words of the prophets physically but did not "listen" in this sense. Allah distinguishes between these in al-Aʿrāf 7:179 — ***"They have hearts with which they do not understand, eyes with which they do not see, and ears with which they do not hear."***

- *"Reasoning"* (*naʿqilu*) refers to using the intellect to contemplate the signs of Allah in the created world and in revelation. Maturidi consistently affirms that intellect is a God-given faculty that, when rightly used, leads to recognition of the Creator. This is part of his theological principle that human beings are responsible for seeking the truth even before revelation reaches them, based on their ability to perceive signs in creation.

- By placing *listening* and *reasoning* together, the verse implies that either of these faculties, sincerely applied, could have led them to safety: to listen sincerely to the messenger would lead to belief; to reason sincerely upon the signs of the heavens and the earth would lead to recognising the need to heed revelation when it arrives.

- Their regret — *"we would not be among the companions of the Blaze"* — is a confession that their place in Hell is deserved. It also indicates that salvation was within their reach; the means to escape were present, but they refused to use them. Maturidi notes that such regret in the Hereafter has no practical benefit, for the time for action has ended. In this world, the door of repentance remains open; in the next, the recognition of error is only a source of anguish.

- He further observes that the verse serves as a sharp admonition to the living: every person has these two faculties to some degree. Neglecting them, or using them in ways that avoid the truth, is to walk the same path as those now confessing their ruin. This is why the Qur'an often couples the invitation to faith with calls to "listen" and to "reflect."

Surah al-Mulk – Verse 11

Arabic:

فَٱعْتَرَفُواْ بِذَنبِهِمْ فَسُحْقًا لِّأَصْحَٰبِ ٱلسَّعِيرِ

Tafsir:

"So they will confess their sin, but [far] removed are the companions of the Blaze."

Maturidi explains:

- "**Confess their sin**" — They admit guilt when confession no longer benefits them.
- "**Far removed**" (*suḥqan*) — A declaration of being utterly cast away from Allah's mercy.

- "**Companions of the Blaze**" — A fixed association; they are not merely in the Fire but belong to it as their permanent abode.

Maturidi's insights:

- Confession without repentance in life is useless in the Hereafter.
- *Suḥqan* implies both distance and contempt — they are far from mercy and held in utter disgrace.
- *"Fa-suḥqan li-aṣḥābi al-saʿīr"* — *suḥqan* literally means to be driven far away, to be utterly distanced. In Qur'anic usage, it is a pronouncement of total exclusion from Allah's mercy, consigning someone to destruction. The phrase can be read as a type of curse or final judgment: having acknowledged their guilt, they are now cast far from any hope of pardon. Maturidi points out that the use of *suḥqan* in the passive form underscores that this distance is not only physical (being in Hell rather than Paradise) but also spiritual — cut off from the mercy, pleasure, and nearness of Allah.

Surah al-Mulk – Verse 12

Arabic:

إِنَّ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُم بِٱلْغَيْبِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

Tafsir:

"Indeed, those who fear their Lord unseen will have forgiveness and a great reward."

Maturidi explains:

- "**Fear their Lord unseen**" — *Bi'l-ghayb* means:

1. Fearing Allah while not seeing Him, purely through belief.
2. Fearing Him in private, away from people's eyes.

- "**Forgiveness**" — Removal of sins.
- "**Great reward**" — Paradise and its blessings.

Maturidi's insights:

- The verse links true faith to unseen fear — sincerity is measured by what one does when unseen by others.
- Balances the previous warning with hope: Hell is not inevitable — the opposite path leads to immense reward.
- Cross-reference: *Qāf 50:33* — fear of the Most Merciful unseen.

Surah al-Mulk – Verse 13

Arabic:

وَأَسِرُّواْ قَوْلَكُمْ أَوِ ٱجْهَرُواْ بِهِۦٓ ۖ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ

Tafsir:

"And conceal your speech or publicise it; indeed, He is Knowing of that within the breasts."

Maturidi explains:

- "**Conceal… or publicise**" — Allah's knowledge is not limited by sound or volume; nothing escapes Him.
- "**Knowing of that within the breasts**" — He knows thoughts, intentions, and secrets before they are spoken.

Maturidi's Commentary

- **Comprehensive Knowledge of Allah**
  Maturidi emphasizes that this verse establishes Allah's *absolute knowledge* over all things, whether apparent or hidden. Human beings often distinguish between what is done openly and what is done secretly, but for Allah, there is no difference: both the spoken and the concealed are equally known.
- **Refutation of Anthropomorphism and Limiting Beliefs**
  According to Maturidi, this verse refutes those who imagined Allah's knowledge to be partial or limited. Some sects claimed that Allah knows only generalities, not particulars. This verse negates such claims: *al-jahr* (open) represents outward, obvious actions, while *ma yakhfa* (hidden) points to the most inward, subtle realities. Thus, Allah's knowledge encompasses both universals and particulars without restriction.
- **Moral and Theological Implication**
  The reminder that Allah knows the hidden is a direct warning to the hypocrites and disbelievers of Mecca who concealed their rejection inwardly while sometimes displaying courtesy outwardly. Maturidi explains that such knowledge leaves no room for escape—humans may deceive each other, but not the Creator.
- **Connection to Divine Justice**
  Because Allah knows both the open and the hidden, His judgment is just and complete. No act, intention, or thought escapes Him. This demonstrates the fairness of reward and punishment in the Hereafter.
- **Spiritual Dimension**
  Maturidi also alludes to a spiritual lesson: a believer should strive

for *ikhlas* (sincerity), since Allah knows the heart. Outward good deeds without inner sincerity carry no weight before Him. Likewise, concealed good intentions, even if unrecognized by people, are known and rewarded by Allah.

Surah al-Mulk – Verse 14

Arabic:

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ

Tafsir:

"Does He who created not know, while He is the Subtle, the All-Aware?"

Maturidi's Commentary

- **Rhetorical Question and Certainty**
  Maturidi explains that this verse is framed as a rhetorical question to emphasize certainty. It challenges those who doubt Allah's encompassing knowledge: *Is it conceivable that the Creator would be unaware of His creation?* The very act of creation itself is proof of Allah's knowledge, for nothing can be brought into existence without perfect knowledge of its form, purpose, and function.
- **Refutation of Denial of Divine Knowledge**
  Some sects, such as the philosophers and certain misguided groups, claimed that Allah knows only universals and not particulars. Maturidi refutes this claim using this verse: if Allah knows the essence of His creation well enough to create it, He certainly knows every detail of it after creating it.
- **The Names "al-Latīf" and "al-Khabīr"**

- *al-Latīf*: Maturidi explains this as the One whose knowledge penetrates the most hidden and subtle realities. It may also signify Allah's gentle governance over creation, providing for them in ways they may not perceive.
- *al-Khabīr*: The One fully informed of all matters—outward and inward, past and future. Nothing escapes His awareness, whether in the seen or the unseen.

- **Connection with the Previous Verse (13)**
  Verse 13 declared that Allah knows the open and the concealed. Verse 14 gives the reason: He is the Creator Himself. Knowledge of creation is inseparable from the Creator's act of bringing it into existence. Thus, the verses together establish that Allah's knowledge is both necessary and complete.

- **Theological Implications**
  - Allah's knowledge is not like human knowledge, which is acquired and limited. His knowledge is eternal and essential to His being.
  - The verse serves as a decisive argument against anthropomorphists and skeptics: the Creator who fashioned the heart, thoughts, and hidden whispers must necessarily know them.
  - It further confirms divine justice: since Allah knows both the apparent and the hidden, His judgment is perfect and no act is overlooked.

- **Spiritual Lesson**
  For the believer, this verse is a reminder to purify one's inner state,

since Allah sees not only deeds but also intentions. Even the most subtle thought is not beyond His awareness. This encourages sincerity (*ikhlās*) and vigilance (*murāqabah*) in one's relationship with Allah.

- Cross-reference: *al-Shūrā 42:19* — Allah is Subtle and All-Aware.

Surah al-Mulk – Verse 15

Arabic:

هُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ ذَلُولًا فَٱمْشُوا۟ فِى مَنَاكِبِهَا وَكُلُوا۟ مِن رِّزْقِهِۦ ۖ وَإِلَيْهِ ٱلنُّشُورُ

Tafsir:

"It is He who made the earth tame for you — so walk among its slopes and eat of His provision — and to Him is the resurrection."

Maturidi explains:

- "**Earth tame**" — *Dhalūlan* means manageable and suited for habitation, farming, travel, and building.
- "**Walk among its slopes**" — Encouragement to explore and benefit from the earth.
- "**Eat of His provision**" — All sustenance originates from Allah, even if gained through human effort.
- "**To Him is the resurrection**" — Final return is to Allah for accountability.

Maturidi's insights:

- The ease with which humans live on earth is a divine gift, not human achievement alone.
- Ends with resurrection to remind that provision should be used with gratitude and obedience.
- Cross-reference: *al-Nabaʾ 78:6* — the earth made a resting place.

Surah al-Mulk – Verse 16

Arabic:

ءَأَمِنتُم مَّن فِى ٱلسَّمَآءِ أَن يَخْسِفَ بِكُمُ ٱلْأَرْضَ فَإِذَا هِىَ تَمُورُ

Tafsir:

"Do you feel secure that He who is in the heaven will not cause the earth to swallow you, and then it would sway?"

Maturidi explains:

- "**He who is in the heaven**" — Refers to Allah's exaltedness and authority, not physical location.
- "**Cause the earth to swallow you**" — A sudden, catastrophic punishment like the one on Qārūn.
- "**Then it would sway**" — The earth quakes violently as part of divine punishment.

Maturidi's insights:

- This is a warning against false security in worldly stability.
- Affirms Allah's control over both heaven and earth.

- Cross-reference: *al-ʿAnkabūt 29:40* — punishments that seize the arrogant suddenly.

Maturidi's commentary

- **Not a Statement of Location:**
    - Māturīdī is clear: Allah is not *confined* to a place, nor does He *reside physically above the heavens*.
    - The phrase *"man fī al-samāʾ"* ("He who is in the heaven") is a Qur'ānic **rhetorical device**, not a spatial statement.
    - To assign a physical place to Allah would contradict His transcendence (*tanzīh*).

- *"Man fī al-samāʾ"* may be understood as:
    1. **Authority and Dominion:** Allah is the One whose power and command is manifest over the heavens and earth — not that He "dwells" there.
    2. **The Angels of Allah:** Some mufassirūn, including strands in Māturīdī's analysis, read it as referring to Allah's angelic agents, who execute His will from the heavens.
    3. **The Direction of Supplication:** The heavens are mentioned because humans naturally raise their hands upward in duʿāʾ, associating height with majesty — though Allah Himself is not confined to "above."
- **Against Anthropomorphism:**
    - Māturīdī argues strongly against attributing bodily qualities to Allah.

- He links this verse with others, like *"laysa ka-mithlihi shayʾ"* (42:11 — "There is nothing like unto Him"), as decisive proof that Allah is unlike creation.
- Any notion of Allah "sitting" or "residing" in heaven is rejected; what is meant is **dominion, power, and majesty**, not physical location.

- **Theological Point:**
  - For Māturīdī, Allah is **not inside the creation**, nor **separate from it by physical distance**. He exists beyond spatial categories altogether.
  - Heaven (*samāʾ*) is invoked here as a sign of loftiness and sovereignty — much like "exalted" or "Most High" (*al-ʿAlī*), which describe majesty, not direction.

- The verse teaches that humans should not feel secure from Allah's grasp, even when His majesty is described in terms of the heavens.
- It does not point to a location of Allah, but to His absolute power to overturn the earth and seize His creation whenever He wills.

Surah al-Mulk – Verse 17

Arabic:

أَمْ أَمِنتُم مَّن فِى ٱلسَّمَآءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا ۖ فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ

Tafsir:

"Or do you feel secure that He who is in the heaven will not send against you a storm of stones? Then you will know how was My warning."

Maturidi explains:

- "**Storm of stones**" (*ḥāṣib*) — A destructive wind carrying stones, as in the punishment of the people of Lūṭ.
- "**Then you will know**" — Knowledge comes too late when punishment arrives.
- "**How was My warning**" — The reality of Allah's warning is proven by its fulfilment.

Maturidi's insights:

- Highlights the link between earlier destroyed nations and the warning to Quraysh.
- Warns against dismissing divine threats as empty.

Maturidi draws parallels to past nations destroyed by such punishments, e.g.:

- The people of Lūṭ (Lot), upon whom Allah rained stones of baked clay (Q 11:82, 15:74).
- The people of the elephant, destroyed by birds striking with stones of clay (Q 105:4).

This example shows Allah's punishment can come suddenly from the sky, against which no human power can defend.

Surah al-Mulk – Verse 18

Arabic:

وَلَقَدْ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ

Tafsir:
"And already those before them denied, so how was My rejection?"

Maturidi explains:

- "**Those before them denied**" — Refers to past nations who rejected their prophets (e.g., ʿĀd, Thamūd, Pharaoh, People of Lūṭ).
- "**So how was My rejection?**" — *Nakīr* means the manifestation of Allah's displeasure through punishment.

Maturidi's insights:

- History is presented as evidence — Allah's warnings are always fulfilled.
- The rhetorical question invites reflection: past deniers were destroyed, so why assume safety?
- Cross-reference: *al-Ḥajj 22:44* — similar statement about past deniers.

Surah al-Mulk – Verse 19

Arabic:
أَوَلَمْ يَرَوْا۟ إِلَى ٱلطَّيْرِ فَوْقَهُمْ صَٰٓفَّٰتٍ وَيَقْبِضْنَ ۚ مَا يُمْسِكُهُنَّ إِلَّا ٱلرَّحْمَٰنُ ۚ إِنَّهُۥ بِكُلِّ شَىْءٍۭ بَصِيرٌ

Tafsir:
"Do they not see the birds above them, spreading their wings and folding them? None holds them up except the Most Merciful. Indeed, He is Seeing of all things."

Maturidi explains:

- "**Spreading… and folding**" — Refers to the alternating motions in flight.
- "**None holds them up except the Most Merciful**" — Points to Allah's direct sustaining power over creation.
- "**Seeing of all things**" — Encompasses His oversight of both great and small matters.

Maturidi's insights:

- Natural phenomena are evidence of divine power — even bird flight depends on Allah's will.
- Contradicts materialist claims that such processes are self-sustaining without divine involvement.
- Cross-reference: *al-Naḥl 16:79* — similar reflection on bird flight.

Surah al-Mulk – Verse 20

Arabic:

أَمَّنْ هَـٰذَا ٱلَّذِى هُوَ جُندٌ لَّكُمْ يَنصُرُكُم مِّن دُونِ ٱلرَّحْمَـٰنِ ۚ إِنِ ٱلْكَـٰفِرُونَ إِلَّا فِى غُرُورٍ

Tafsir:

"Or who is it that is an army for you to aid you other than the Most Merciful? The disbelievers are not but in delusion."

Maturidi explains:

- "**Army**" — Any force or support network that one might rely on for protection.

- "**Other than the Most Merciful**" — No protector exists apart from Allah.
- "**Delusion**" — False security that blinds them to reality.

Maturidi's Commentary

- **Challenge to False Reliance:**
  - The rhetorical question *"am-man hādhā alladhī huwa jundun lakum"* — "who is it that could be an army for you?" — exposes the futility of depending on wealth, tribe, or allies against Allah.
  - Maturidi stresses that no military, clan, or idol can protect against divine decree.
- **"Apart from the Most Merciful":**
  - The use of *"min dūni ar-Raḥmān"* is deliberate.
  - Instead of saying simply "apart from Allah," the verse highlights Allah's name *ar-Raḥmān*, reminding that even those who deny Him live under His mercy. If they are ungrateful to the Most Merciful Himself, how can others benefit them?
- **The Concept of *Jund* (Army):**
  - *Jund* implies organized forces, like armies or hosts.
  - Maturidi interprets this broadly: all the powers humans might rely on — armies, alliances, wealth, offspring — are meaningless without Allah's aid.
- **Delusion of the Disbelievers:**

- The phrase *"in il-kāfirūna illā fī ghurūr"* — "the disbelievers are only in delusion" — shows their misplaced confidence.
- *Ghurūr* means deception, self-delusion, being tricked by false appearances.
- Their reliance on worldly strength blinds them from seeing their true vulnerability before Allah.

- **Theological Point:**
  - Reliance on creation without the Creator is a form of shirk in practice, even if not in open worship.
  - Maturidi emphasizes that Allah alone grants victory or protection; human or supernatural allies have no independent power.
  - Disbelievers live in an illusion of security — the verse shatters this by exposing their "armies" as powerless against the decree of the Most Merciful.

Surah al-Mulk – Verse 21

Arabic:

أَمَّنْ هَٰذَا ٱلَّذِى يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُۥ ۚ بَل لَّجُّوا۟ فِى عُتُوٍّ وَنُفُورٍ

Tafsir:

"Or who is it that will provide for you if He should withhold His provision? But they persist in arrogance and aversion."

Maturidi explains:

- "**If He should withhold**" — Even the most basic necessities are in Allah's control.

- "**Persist in arrogance and aversion**" — They refuse humility before Allah and turn away from the truth.

Maturidi's insights:

- Provision is not guaranteed by human effort alone; it is subject to Allah's will.
- Arrogance blinds one to dependence on Allah for survival.
- Maturidi explains that this verse continues the rhetorical challenge from the previous one, moving from the subject of protection (v.20) to that of sustenance. Just as no one can defend against Allah's will, no one can sustain life without His decree.

- *"…who is it that could provide for you"* (*yarzuqukum*) — The term *rizq* (provision) encompasses every form of sustenance: food, drink, health, security, beneficial knowledge, favourable circumstances. It also includes the means by which provision reaches a person — land, rain, livestock, trade, and human effort. All of these, says Maturidi, are contingent on Allah's continuous enabling.

- *"…if He withheld His provision"* — This is not a hypothetical for argument's sake; it is a reality that has occurred in human history and still does. Allah can withhold through drought, famine, economic collapse, illness, or any barrier between the means and the result. Even if the outward means remain, without His blessing (*barakah*) they yield nothing.

- Maturidi points to past nations destroyed or afflicted when provision was cut off as a form of punishment, such as the people of Saba' whose lush gardens were replaced by bitter fruit (Saba'

34:16). The same reality, he says, can apply to individuals: wealth without blessing turns into a burden or disappears entirely.

- *"But they persist in insolence and aversion" — bal lajjū* ("but they persist") shows their stubbornness despite clear signs. *ʿutūw* (insolence) is deliberate rebellion against rightful authority — here, against Allah's commands. *nufūr* (aversion) conveys a sense of active turning away, as a startled animal bolts from what it fears or dislikes. Maturidi emphasises that this pairing describes not mere heedlessness but an intentional rejection: they recognise, at least inwardly, their dependence on Allah, yet continue to defy Him and avoid His message.

- This verse, like the one before it, dismantles two of the main pillars of worldly arrogance: security (v.20) and provision (v.21). In Maturidi's reading, the Qur'an strips away false sources of reliance so that the servant sees only the reality — that both safety and sustenance are in the hand of the Most Merciful alone.

Surah al-Mulk – Verse 22

Arabic:

أَفَمَن يَمْشِى مُكِبًّا عَلَىٰ وَجْهِهِۦٓ أَهْدَىٰٓ أَمَّن يَمْشِى سَوِيًّا عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ

Tafsir:

"Then is one who walks fallen on his face better guided, or one who walks upright on a straight path?"

Maturidi explains:

- "**Walks fallen on his face**" — Metaphor for misguidance, stumbling through life without clarity.
- "**Walks upright**" — Represents one guided by revelation and reason.
- "**Straight path**" — The way of truth, leading to salvation.

Maturidi's insights:

- Contrasts the confusion of disbelief with the clarity of faith.
- Upright walking symbolises dignity and purpose; fallen walking symbolises disgrace and blindness.
- Cross-reference: *al-Isrāʾ 17:72* — whoever is blind in this life will be blind in the Hereafter.

- Maturidi notes that "fallen on his face" is not just accidental; it conveys a state that the person persists in, as if content to move forward in ignorance despite the obvious disadvantage. This mirrors the stubborn rejecter of truth, who will not lift his gaze to see the clear signs of Allah.

- *"…or one who walks upright"* (*sawiyyan*) — This refers to balance, composure, and awareness. Upright walking allows a person to see the path, adjust course, and avoid danger. Spiritually, it represents those who proceed through life with sound intellect and the guidance of revelation, enabling them to recognise truth from falsehood.

- *"…on a straight path"* (*ʿalā ṣirāṭin mustaqīm*) — The *ṣirāṭ al-mustaqīm* is the clear, divinely ordained way that leads to salvation. Maturidi

emphasises that in Qur'anic language, this "straight path" is not discovered by human intellect alone, but is defined by Allah's revelation to His messengers. Even the most upright natural disposition (*fiṭrah*) requires this light to remain on course.

- By presenting the two states side-by-side, the verse compels the listener to answer its own rhetorical question: the upright traveller on a clear road is obviously better guided than the one crawling blind on his face. Yet in practice, many choose the second state by rejecting revelation.

- For Maturidi, this analogy also responds to the arrogant who boast of their worldly knowledge and self-sufficiency. No matter their worldly skills, if they walk without divine guidance, they are as handicapped as one moving face-down on the ground — their cleverness cannot save them from misdirection in ultimate matters.

Surah al-Mulk – Verse 23

Arabic:

قُلْ هُوَ ٱلَّذِىٓ أَنشَأَكُمْ وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَـٰرَ وَٱلْأَفْـِٔدَةَ ۖ قَلِيلًا مَّا تَشْكُرُونَ

Tafsir:

"Say, 'It is He who produced you and made for you hearing and vision and hearts; little are you grateful.'"

Maturidi explains:

- "**Produced you**" — Brought into existence from nothing.

- "**Hearing… vision… hearts**" — Faculties for perceiving and understanding truth.
- "**Little are you grateful**" — Ingratitude despite overwhelming blessings.

Maturidi's insights:

- Gratitude is not merely verbal but shown by obedience.
- Faculties are given for recognising and worshipping Allah.
- Maturidi explains that this verse confronts the arrogance implied in the previous verses by taking the listener back to the most basic facts of their existence.
- *"It is He who produced you"* (*an shaʾakum*) — The verb *anshaʾa* here carries the meaning of originating, bringing into existence from nothing, and nurturing through successive stages. This includes not only the moment of creation but the entire process of growth from a drop of fluid to a fully formed human being. The Qur'an elsewhere uses similar wording: *"He created you, then proportioned you"* (al-Infiṭār 82:7).

- *"…and made for you hearing and vision and hearts"* — Maturidi notes the order is deliberate. *Hearing* (*al-samʿ*) is mentioned first because the first faculty by which humans receive knowledge is hearing — even in the womb. *Vision* (*al-abṣār*) comes next as the faculty that complements hearing in perceiving the external world. *Hearts* (*al-afʾidah*, plural of *fuʾād*) refers here not to the physical organ but to the seat of understanding, reflection, and intention. In Qur'anic usage, the heart is the centre of will and moral responsibility.

- By combining the three, the verse encompasses the full range of human capacity for acquiring knowledge and acting upon it: hearing for receiving reports and revelation, sight for witnessing signs, and the heart for processing and committing to truth.

- *"…little are you grateful"* — This is both an observation and a rebuke. Maturidi explains that ingratitude (*kufr al-niʿmah*) here is shown by failing to use these faculties for their intended purpose: recognising Allah's oneness, obeying His commands, and refraining from what He has prohibited. Even those who verbally thank Allah but employ their hearing, sight, or understanding in ways that lead to disobedience are counted among "the few" who are not truly grateful.

- The verse thus serves as a reminder that accountability is tied to capability. Allah gave these faculties so that humans could know Him and follow His guidance; on the Day of Judgment, these very faculties will testify regarding how they were used (cf. Fuṣṣilat 41:20–23). For Maturidi, this ties directly back to verse 10: those who end up among the companions of the Blaze will admit they neither "listened" nor "reasoned" — despite having been given both capacities, and more.

Surah al-Mulk – Verse 24

Arabic:

قُلْ هُوَ ٱلَّذِى ذَرَأَكُمْ فِى ٱلْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ

Tafsir:

"Say, 'It is He who multiplied you throughout the earth, and to Him you will be gathered.'"

Maturidi explains:

- "**Multiplied you**" — Spread humankind across the earth in diverse communities.
- "**To Him you will be gathered**" — Return for judgment is inevitable.

Maturidi's insights:

- Human dispersion is a sign of divine planning, not accident.
- The final gathering emphasises accountability after worldly freedom.
- Maturidi explains that the verb *dharaʾa* means to spread, multiply, and disperse abundantly. Here it conveys that Allah is the One who brought humanity into being in great numbers and distributed them across the various lands, regions, and climates of the earth. This dispersal is not random — it is by divine decree, serving purposes of provision, testing, and mutual interaction.

- He notes that this wording recalls similar passages, such as *"**And We have spread you throughout the earth in diverse communities**"* (al-Ḥujurāt 49:13), which point to Allah's will in diversifying human circumstances, languages, and cultures. Such diversity is part of the *āyāt* (signs) of His creative power.

- *"…and to Him you will be gathered"* (*tuḥsharūn*) — Maturidi underscores that the verb is in the passive form but with Allah as the implied agent, meaning He will cause this gathering. This gathering (*ḥashr*) is the reassembling of all people on the Day of Judgment after their dispersal in life and in death. No matter how

far apart humans are scattered — whether by geography, by history, or even by burial in the depths of the earth or sea — the One who originated them will bring them all together again.

- Maturidi often stresses that pairing the act of initial creation and dispersion with the act of gathering is a Qur'anic method for affirming the Resurrection. The one who can create from nothing and spread mankind over the earth certainly has the power to gather them again. This rebukes the scepticism of those who, as seen in later verses (v.25), mock the idea of resurrection

Surah al-Mulk – Verse 25

Arabic:

وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ

Tafsir:

"And they say, 'When is this promise, if you should be truthful?'"

Maturidi explains:

- "**This promise**" — Refers to resurrection and judgment.
- **Tone of mockery** — They intend ridicule, not genuine inquiry.

Maturidi's insights:

- Delay of the Hour is used by deniers as proof against it, but delay is a mercy for repentance.
- Cross-reference: *Sabaʾ 34:29* — similar challenge from disbelievers.

Theologically, Maturidi points out that their demand contains two major errors:

1. **Misunderstanding the purpose of the warning** — The Prophet's mission is to convey and warn, not to control the timing of Allah's decree. The demand for an immediate occurrence misunderstands that the delay itself is a mercy, giving opportunity for repentance.
2. **Confusing delay with falsehood** — They assume that because the Day has not yet come, it will never come. In reality, Allah's timing is based on wisdom, not on human demands.

Maturidi also notes that such mockery reveals arrogance: they set themselves up as judges over the truth of revelation, as though the validity of the message depended on conforming to their conditions. This attitude is itself a sign of heedlessness that justifies the very punishment they doubt.

Surah al-Mulk – Verse 26

Arabic:

قُلْ إِنَّمَا ٱلْعِلْمُ عِندَ ٱللَّهِ وَإِنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ

Tafsir:

"Say, 'The knowledge is only with Allah, and I am only a clear warner.'"

Maturidi explains:

- "**Knowledge… with Allah**" — The timing of the Hour is part of the unseen known only to Him.

- "**Clear warner**" — The Prophet's duty is to convey, not to set the time.

Maturidi's insights:

Maturidi explains that this response is a direct instruction to the Prophet ﷺ on how to answer the mockery and demands of the deniers (v.25). It contains two decisive points:

1. "**The knowledge is only with Allah**" — The timing of the promised Day is part of Allah's exclusive knowledge of the unseen (*ʿilm al-ghayb*). This echoes verses such as Luqmān 31:34 — *"Indeed, Allah [alone] has knowledge of the Hour…"*. By asserting that the knowledge rests solely with Allah, the Prophet distances himself from claims of foretelling the exact moment, making clear that his message is not based on human speculation but on divine revelation.

Maturidi notes that this also corrects a theological misunderstanding: knowing the time of the Hour is not necessary for the truth of the warning. The certainty of its occurrence is independent of knowing when it will occur. Those who demand its timing before believing are essentially refusing to believe in the unseen, which is a core aspect of faith.

2. "**I am only a clear warner**" — *nadhīr mubīn* means a warner whose message is explicit, unambiguous, and supported by manifest proofs. The Prophet's role is to convey and clarify the consequences of belief and disbelief. Maturidi points out that this wording strips away any false expectations that the Prophet's mission includes control over divine decree or punishment.

By pairing these two points, the verse teaches that divine justice operates on two levels: Allah alone holds the keys of the unseen, and His messengers are tasked solely with delivering the message in clarity. The

failure to respond to that message rests entirely with the hearer, not with the messenger.

Maturidi also observes that the use of *innamā* ("only") in both clauses is emphatic, drawing a sharp boundary: knowledge of the Hour is Allah's alone, and warning is the Prophet's function in this matter. This repetition leaves no room for ambiguity or misplaced demands.

Surah al-Mulk – Verse 27

Arabic:

فَلَمَّا رَأَوْهُ زُلْفَةً سِيٓـَٔتْ وُجُوهُ ٱلَّذِينَ كَفَرُواْ وَقِيلَ هَٰذَا ٱلَّذِى كُنتُم بِهِۦ تَدَّعُونَ

Tafsir:

"But when they see it approaching, the faces of those who disbelieve will be distressed, and it will be said, 'This is what you used to call for.'"

Maturidi explains:

- "**Approaching**" — The punishment or the Hour.
- "**Faces distressed**" — Visible shame, fear, and regret.

Maturidi's Commentary:

On "when they see it approaching near (زلفة)"

- The pronoun *"it"* refers to the punishment of the Hereafter — specifically the Fire, or the chastisement promised to them.
- *Zulfah* means *nearness*. The wording suggests the moment when the punishment is no longer distant or abstract, but immediately present before their eyes.

- Maturidi notes that the Qur'an often uses the language of *zulfah* to signify that divine threats, which disbelievers once mocked, will suddenly and inevitably become reality.

On "their faces will be distressed (سِيئَتْ وُجُوهُ)"

- Their faces will be covered with gloom, shame, and horror.
- The Qur'an frequently ties emotional states to facial expressions (e.g., "faces will be radiant" vs. "faces darkened"). Here, the disgrace of disbelief manifests visibly.
- Maturidi stresses that the Qur'an's depiction is deliberate: the face is the most honored and expressive part of the human being, and its disfigurement conveys ultimate humiliation.
- On "This is what you used to call for (تَدَّعُونَ)"
- Two possible readings:
- Taḥaddī (challenge/mockery): In the world, they used to say: ***"Bring us what you threaten us with if you are truthful"*** **(cf. 8:32, 22:47).** Thus, on the Day of Judgment, it will be said**: *"Here it is — the very thing you used to demand."***
- **Duʿāʾ (calling/supplication):** It can also mean they used to "call" for it upon themselves out of stubborn rejection — i.e., they practically invited punishment through denial and mockery.

Theological emphasis:

- The verse illustrates divine justice: what the disbelievers arrogantly demanded in ridicule is now presented to them as reality.

- Their humiliation (disfigured faces) contrasts with the honour promised to believers (radiant, joyful faces).
- It demonstrates Allah's perfect power in turning their arrogance into disgrace.

Cross Reference:

- Surah Yunus (10:45): *"…**and the Day the Hour will be established, the criminals will swear they had remained but an hour**…"*
- Surah al-Jathiyah (45:27–28): *"…**and you will see every nation kneeling, each nation summoned to its record**…"*
- These parallels show the Qur'an's consistent theme of sudden confrontation with the punishment once denied.

Maturidi vs. opponents:

- Muʿtazila often emphasized free will and human responsibility — Maturidi agrees on accountability but stresses that the punishment's arrival is entirely by Allah's will, not something man brings upon himself independently.
- Literalists who might say the punishment is "already here" in a physical sense — Maturidi explains the verse in the sense of *imminence* on the Day of Resurrection, not something currently materialized.

Surah al-Mulk – Verse 28

Arabic:

قُلْ أَرَءَيْتُمْ إِنْ أَهْلَكَنِىَ ٱللَّهُ وَمَن مَّعِىَ أَوْ رَحِمَنَا فَمَن يُجِيرُ ٱلْكَـٰفِرِينَ مِنْ عَذَابٍ أَلِيمٍ

Tafsir:

"Say, 'Have you considered: whether Allah destroys me and those with me or has mercy upon us — who can protect the disbelievers from a painful punishment?'"

Maturidi explains:

- **Point** — The fate of the Prophet ﷺ is irrelevant to the reality of their own accountability.
- "**Painful punishment**" — The real threat they face.

Maturidi's insights:

- Rejects personalising the dispute — truth stands regardless of the Prophet's earthly fate.
- Cross-reference: *Yūnus 10:103* — Allah saves the believers, but the wrongdoers face punishment.

This verse serves as a rebuttal to two errors in the disbelievers' thinking:

1. **Personalising the message** — They treated the warning as a personal threat from Muhammad ﷺ, rather than a divine truth that would stand regardless of who delivered it.
2. **Linking survival to opposition** — They assumed that harming the messenger or outliving him would absolve them of the warning's consequences.

Maturidi remarks that this is a timeless lesson: the destruction or absence of a prophet does not nullify the truth he brought. The message is from Allah, and rejection of it brings the same end regardless of the messenger's fate in this world.

Surah al-Mulk – Verse 29

Arabic:

قُلْ هُوَ ٱلرَّحْمَـٰنُ ءَامَنَّا بِهِۦ وَعَلَيْهِ تَوَكَّلْنَا ۖ فَسَتَعْلَمُونَ مَنْ هُوَ فِى ضَلَـٰلٍ مُّبِينٍ

Tafsir:

"Say, 'He is the Most Merciful; we have believed in Him, and upon Him we rely. And you will know who is in clear error.'"

Maturidi explains:

- "**Most Merciful**" — Even in warning, Allah's mercy is offered through guidance.
- "**Believed… rely**" — Faith and trust in Allah are the believer's foundation.
- "**You will know**" — Reality will soon reveal who is truly misguided.

Maturidi's insights:

- Affirms that mercy and justice operate together.
- *"…and upon Him we have relied"* (*wa ʿalayhi tawakkalnā*) — Maturidi stresses that *tawakkul* in Qur'anic usage is not passive resignation. It means taking all lawful means while placing the outcome entirely in Allah's hands, confident that nothing can occur except by His will. This reliance includes protection from harm, fulfilment of needs, and steadfastness in the face of hostility.

- *"So you will know who is in clear error"* — The future tense (*fa-sa-taʿlamūn*) mirrors verse 17's warning and verse 27's scene: the truth will become undeniable, but often only after it is too late to act on it. The phrase *ḍalāl mubīn* ("clear error") emphasises that when the

reality is revealed, the misguidance of the disbelievers will be obvious not only to themselves but to all.

- For Maturidi, this verse functions as both a declaration and a challenge: the Prophet and the believers openly state their commitment and reliance on Allah, while leaving the disbelievers to wait for the unfolding of events that will prove decisively who was right.

Surah al-Mulk – Verse 30

Arabic:

قُلْ أَرَءَيْتُمْ إِنْ أَصْبَحَ مَآؤُكُمْ غَوْرًا فَمَن يَأْتِيكُم بِمَآءٍ مَّعِينٍ

Tafsir:

"Say, 'Have you considered: if your water were to sink into the ground, who could bring you flowing water?'"

Maturidi explains:

- "**Sink into the ground**" — Water becomes inaccessible and irretrievable.
- "**Flowing water**" — Fresh, accessible, life-giving water.

Maturidi's insights:

- Ends the surah by bringing the matter to a tangible, daily necessity — dependence on Allah is constant.
- The Arabs depended heavily on wells and springs; water scarcity meant death. The verse uses this reality as a parable of dependence on Allah.

- The rhetorical structure "Have you considered…?" (أَرَأَيْتُمْ) calls them to reflect logically, not just emotionally — a common Qur'anic method that Maturidi often highlights as proof that Islam appeals to reason.

- Cross-reference: *al-Wāqiʿah 56:68–70* — reminder of Allah's control over water.

Maturidi's Commentary

- **On the rhetorical question:**
    - This verse concludes the surah with a profound reminder of human dependence on Allah.
    - Maturidi emphasizes that it is not only about water itself, but about *life's most basic necessity* being wholly in Allah's control.
- **On "if your water were to sink deep (غورًا)"**
    - *Ghawr* means descending, vanishing into the depths of the earth.
    - The imagery: if the life-sustaining water Allah provides were to vanish into subterranean depths beyond human reach, mankind would be left powerless.
    - This highlights man's fragility and the futility of relying on power, wealth, or idols.
- **On "who then could bring you flowing water (ماءً معينًا)"**
    - *Maʾ maʿīn* refers to fresh, accessible, running water on the surface, easily drawn upon.
    - The verse shifts from absence (*ghawr*) to the possibility of restoration, then denies it: *none but Allah can provide it.*

- Maturidi says this contrast is deliberate — to show that if Allah withholds, none can restore.

- **Theological emphasis:**
  - The verse demonstrates **tawḥīd al-rubūbiyyah** (oneness of Lordship): ultimate control of nature belongs to Allah alone.
  - It also serves as an implicit **proof against shirk**: no idol, no false deity, no human power can restore life's essentials once Allah withholds them.
  - For Maturidi, this verse underlines that Allah is not only the *Creator* but the *Sustainer* — existence continues at every moment only by His will.

Lessons according to Maturidi

- **Absolute Dependence on Allah**
  - Human beings cannot secure even the most basic need — water — without Allah's continuous provision.
- **Rejection of Human Arrogance**
  - Those who mock prophets or deny resurrection are reminded that they cannot even guarantee water for themselves.
- **Proof of Allah's Rubūbiyyah**
  - Allah is both *Creator* and *Sustainer*. He not only brought water into being but maintains its accessibility.
- **Implicit Warning**
  - Just as Allah can withhold water, He can withhold mercy. This verse warns against false security and complacency.

Maturidi observes that ending the surah with this question is profoundly fitting. Throughout the chapter, Allah has:

- Directed attention to the heavens (v.3–4)
- Warned of punishment from above and below (v.16–17)
- Challenged reliance on any other protectors or providers (v.20–21)
- Reminded of His mercy and creative power (v.15, v.29)

Surah al-Qalam – Verse 1

Arabic:
نٓ وَٱلۡقَلَمِ وَمَا يَسۡطُرُونَ

Tafsir:
"Nun. By the pen and what they inscribe."

Maturidi explains:

- "**Nun**" — One of the disjointed letters (*ḥurūf al-muqaṭṭaʿāt*) at the start of some surahs. Maturidi notes that their exact meaning is known only to Allah, but their presence challenges the Arabs: the Qur'an is composed of the very letters they use, yet they cannot produce its like.
- "**By the pen**" — The pen is both a literal and symbolic object:
    - Literally: the first thing Allah created, according to hadith, and by which He commanded the writing of all that will occur.

    - Symbolically: the instrument of preserving knowledge, revelation, and law.
- "**What they inscribe**" — Refers to all that is written: the decrees of Allah, the records kept by the angels, and the writings of the prophets and scholars by which guidance is preserved.

Maturidi's insights:

- The oath by the pen elevates the act of recording truth — it is a divine tool in the unfolding of destiny and the transmission of knowledge.
- Knowledge has two sources: revelation and what is discovered or recorded by human effort, both under Allah's will.
- The opening oaths prepare the listener for the surah's main subject: defending the Prophet ﷺ's truthfulness and exposing the moral failings of his opponents.
- *"By the pen"* (*wa'l-qalam*) — Maturidi explains that the *qalam* here refers to the instrument of writing, and by extension, to the act and gift of writing itself. The Qur'an elsewhere mentions the pen as a foundational blessing of knowledge: ***"[He] taught by the pen, taught man that which he knew not"*** (al-ʿAlaq 96:4–5). The oath by the pen elevates its status, showing that writing is a means by which knowledge is preserved, truth is recorded, and guidance is conveyed across generations.

- *"…and what they inscribe"* (*wa mā yasṭurūn*) — *yasṭurūn* means "they write" or "they set down in lines." This includes all that is written — whether revelation recorded by the prophets' companions, decrees written by angels (as in the recording of deeds), or even the divine decrees preserved in the *Lawḥ al-Maḥfūẓ* (the Preserved

Tablet). Maturidi remarks that this can also encompass the writings of scholars and those who record truth and justice, for the oath is general.

- By swearing upon the pen and what is written, Allah draws attention to the nobility of knowledge and its documentation, which stand in direct contrast to the accusations and falsehoods that the Prophet ﷺ was facing. The oaths at the start of this surah thus prepare the listener for the declaration in the next verse, where Allah will affirm the Prophet's innocence of the charges against him.

Surah al-Qalam – Verse 2

Arabic:

مَآ أَنتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ

Tafsir:

"You, by the favour of your Lord, are not mad."

Maturidi explains:

- "**By the favour of your Lord**" — Allah Himself declares the Prophet ﷺ's innocence from the accusation of madness. The *niʿmah* here is prophethood, revelation, and divine support.
- "**Are not mad**" — Refutes the Quraysh's slander that the Prophet's message was the product of insanity.

Maturidi's insights:

- The Qur'an's defence is not merely logical but sworn by divine grace — Allah's testimony is the highest possible vindication.

- Accusing prophets of madness is a repeated tactic of disbelievers in history; it is used when they cannot fault the message but seek to undermine the messenger.
- The verse flips the accusation: the Prophet's clarity, consistency, and moral integrity are themselves evidence of divine support, which is incompatible with madness.

Surah al-Qalam – Verse 3

Arabic:
وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ

Tafsir:
"And indeed, for you is a reward uninterrupted."

Maturidi explains:

- "**Reward**" — This refers to the everlasting reward in the Hereafter promised to the Prophet ﷺ for fulfilling his mission faithfully.
- "**Uninterrupted**" (*ghayra mamnūn*) — Means it will never be cut off, diminished, or interrupted. It is permanent and without limit.

Maturidi's insights:

- This promise of unceasing reward contrasts with worldly rewards, which are temporary and often tainted by obligation or burden.
- Maturidi draws a connection to *al-Inshirah 94:4–5* — the lifting of the Prophet's burden and the assurance that hardship is followed by ease — showing that his mission is accompanied by divine reward and honour.

- The verse also reassures the Prophet ﷺ that his suffering in the face of mockery will not be in vain.

Surah al-Qalam – Verse 4

Arabic:
وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

Tafsir:
"And indeed, you are upon a great character."

Maturidi explains:

- "**Upon**" (*ʿalā*) — Indicates firm establishment; the Prophet ﷺ is not occasionally displaying good character but is firmly grounded in it.
- "**Great character**" — Encompasses sincerity, justice, patience, mercy, truthfulness, and all virtues that align with divine guidance.

Maturidi's insights:

- This is Allah's testimony to the Prophet's complete moral excellence, the ultimate proof against claims of madness or falsehood.
- The Prophet ﷺ's character is a living embodiment of the Qur'an's guidance — his actions are in harmony with revelation.
- The greatness of his character is shown in his patience with enemies, compassion for followers, humility despite authority, and absolute honesty.

- This verse affirms that morality in Islam is not arbitrary but anchored in divine revelation, and the Prophet is its perfect model.
- *"…an exalted standard of character"* (*khuluqin ʿaẓīm*) — *Khuluq* in Qur'anic usage encompasses not only personal manners but the entirety of one's ethical disposition, inner state, and outward dealings. The term *ʿaẓīm* ("great") here denotes perfection and magnitude — greatness in the sight of Allah, not merely in human estimation.

- Maturidi comments that this character is the direct product of revelation and divine upbringing. It is not merely natural disposition (*fiṭrah*), though the Prophet ﷺ possessed the purest fiṭrah; rather, it is the fiṭrah refined, guided, and perfected by continuous revelation and divine care.

- Classical reports, which Maturidi cites approvingly, include the statement of ʿĀʾishah (may Allah be pleased with her) when asked about the Prophet's character: *"**His character was the Qur'an**."* This means he embodied its teachings in every aspect — mercy, justice, patience, truthfulness, humility, and steadfastness in worship.

- Theologically, Maturidi notes that this verse also responds indirectly to the accusations of his opponents: a man of such *khuluq ʿaẓīm* could not be driven by madness or falsehood. His entire life — before and after prophethood — was marked by honesty and noble conduct, a fact acknowledged even by his enemies.

- By placing this verse here, the Qur'an establishes that the Messenger's moral example is inseparable from his message;

following the Qur'an means following him, for he is its living embodiment.

Surah al-Qalam – Verse 5

Arabic:
فَسَتُبْصِرُ وَيُبْصِرُونَ

Tafsir:
"So you will see, and they will see."

Maturidi explains:

- This is a foretelling of the eventual outcome of the conflict between the Prophet ﷺ and his opponents.
- "**You will see**" — The Prophet will witness the fulfilment of Allah's promise of support and victory.
- "**They will see**" — The disbelievers will witness the realisation of the punishment and the truth of what they denied.

Maturidi's insights:

- The symmetrical phrasing highlights that both sides will come to know the truth, but from opposite positions — one in vindication, the other in regret.
- The timing is left unspecified, emphasising certainty without revealing when, which maintains the test of faith.

Surah al-Qalam – Verse 6

Arabic:
بِأَيِّيكُمُ ٱلْمَفْتُونُ

Tafsir:
"Which of you is the afflicted one?"

Maturidi explains:

- "**Afflicted**" (*maftūn*) — Can mean one who is tested, deluded, or seized by madness.
- The verse follows from verses 4–5, turning the Quraysh's accusation back upon them: they called the Prophet ﷺ *majnūn* (mad), but the real state of affliction belongs to those who reject clear truth.

Maturidi's insights:

- The challenge is rhetorical: the unfolding of events will reveal who is truly misguided or mentally deluded — the Prophet or his opponents.
- Affliction here is spiritual — hearts blinded, intellects corrupted, morals inverted.
- By phrasing it as a question, the verse leaves the conclusion to the listener's reasoning, though the answer is certain in Allah's sight.

Surah al-Qalam – Verse 7

Arabic:

إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ

Tafsir:

"Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of the guided."

Maturidi explains:

- This is a decisive statement that ultimate knowledge of guidance and misguidance belongs solely to Allah.
- "**Most knowing**" — His knowledge is perfect, encompassing both outward actions and inner realities.

Maturidi's insights:

- The verse removes the matter from subjective judgment: accusations and counter-accusations are irrelevant before Allah's absolute knowledge.
- Guidance is not merely external conformity; Allah knows the inner state that makes a person truly guided.
- This also comforts the Prophet ﷺ — divine knowledge validates him even if human perception is clouded by prejudice.

Surah al-Qalam – Verse 8

Arabic:

فَلَا تُطِعِ ٱلْمُكَذِّبِينَ

Tafsir:

"So do not obey the deniers."

Maturidi explains:

- "**Do not obey**" — This is both a prohibition and an encouragement to remain firm; it warns against yielding to pressure or compromise in matters of truth.
- "**The deniers**" — Those who reject revelation knowingly, not out of ignorance but out of arrogance and hostility.

Maturidi's insights:

- Obedience in this context means following their wishes, altering the message to suit them, or adopting their values in place of revelation.
- The instruction protects the Prophet ﷺ from any dilution of the divine message under social or political pressure.
- This command is also a general principle for believers: truth is not to be reshaped to fit the desires of those who reject it.

Surah al-Qalam – Verse 9

Arabic:

وَدُّواْ لَوْ تُدْهِنُ فَيُدْهِنُونَ

Tafsir:

"They wish that you would compromise, so they would compromise."

Maturidi explains:

- "**Compromise**" (*tud'hin*) — Means softening the stance on matters of truth, showing leniency by accepting part of falsehood or omitting part of the truth.
- The Quraysh hoped the Prophet ﷺ would reduce his opposition to their practices in exchange for reduced hostility toward him.

Maturidi's insights:

- The verse exposes a common tactic of falsehood: seeking mutual concession where truth gives up some of its purity and falsehood gains legitimacy.
- For Maturidi, truth cannot enter a bargain with falsehood without being corrupted; the Prophet ﷺ is to reject such offers entirely.
- This is linked to the earlier command in verse 8 — the refusal to obey the deniers includes refusing to adjust the message to please them.

Surah al-Qalam – Verse 10

Arabic:

وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ

Tafsir:

"And do not obey every worthless habitual swearer."

Maturidi explains:

- "**Habitual swearer**" (*ḥallāf*) — Someone who constantly swears oaths, often to persuade or deceive, revealing a lack of truthfulness.
- "**Worthless**" (*mahīn*) — A person of low moral standing, despised in the sight of Allah, regardless of social status.

Maturidi's insights:

- Frequent swearing indicates unreliability — truth does not need endless oaths to be convincing.
- The verse warns against granting influence to people whose words lack integrity, as they are easily swayed by self-interest.
- Maturidi stresses that moral corruption can exist even in outwardly respectable figures, and the Prophet ﷺ must not give them any place in shaping the message.

Surah al-Qalam – Verse 11

Arabic:

هَمَّازٍ مَّشَّآءٍۭ بِنَمِيمٍ

Tafsir:

"Scandal-monger, going about with malicious gossip."

Maturidi explains:

- "**Scandal-monger**" (*hammāz*) — One who habitually belittles, mocks, or slanders others, whether in their presence or behind their back.
- "**Going about with gossip**" (*mashshāʾ bi-namīm*) — A spreader of rumours and divisive speech intended to sow discord.

Maturidi's insights:

- The Qur'an connects moral corruption of the tongue with broader social harm; slander and gossip destroy trust in a community.
- Such behaviour reflects deep inner arrogance and malice — traits wholly opposed to prophetic character.
- The Prophet ﷺ is warned to avoid aligning with such people in any form, as their influence undermines truth and justice.

Surah al-Qalam – Verse 12

Arabic:

مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ

Tafsir:

"A preventer of good, transgressing and sinful."

Maturidi explains:

- "**Preventer of good**" (*mannāʿ lil-khayr*) — One who blocks acts of charity, hinders truth from spreading, or discourages others from obeying Allah.
- "**Transgressing**" (*muʿtad*) — Exceeding the bounds set by Allah in both belief and action.
- "**Sinful**" (*athīm*) — Persisting in wrongdoing without repentance.

Maturidi's insights:

- The combination shows a person who harms both others and themselves: they deny benefit to others and burden their own soul with guilt.
- Preventing good is graver than mere personal negligence — it actively obstructs the path of righteousness.
- The verse warns the Prophet ﷺ against allowing such people to have influence, as they are destructive to both faith and community.

Surah al-Qalam – Verse 13

Arabic:
عُتُلٍّۭ بَعْدَ ذَٰلِكَ زَنِيمٍ

Tafsir:
"Cruel, and moreover, an illegitimate pretender."

Maturidi explains:

- "ʿ**Utull**" — Harsh, coarse, and violent in nature, lacking compassion or gentleness.
- "**Zanīm**" — Described by early interpreters as one known for evil lineage or infamous for disgraceful conduct. It can mean a person publicly marked by vice, even if from a socially prominent family.

Maturidi's insights:

- This pairing describes someone who combines moral corruption with social arrogance — abusing power while masking themselves with false honour.

- The description serves as both a warning and a portrait of specific leaders among the Quraysh who fit this pattern.
- Maturidi stresses that such traits are wholly incompatible with faith and integrity, making it impossible to compromise with such individuals without tainting the truth.

Surah al-Qalam – Verse 14

Arabic:
أَن كَانَ ذَا مَالٍ وَبَنِينَ

Tafsir:
"Because he has wealth and sons."

Maturidi explains:

- This verse identifies the root of the person's arrogance described in the previous verses: worldly assets and social backing.
- "**Wealth**" — Material abundance that fosters a false sense of independence from Allah.
- "**Sons**" — In pre-Islamic society, having many sons was a symbol of strength, protection, and influence.

Maturidi's insights:

- Worldly blessings are here shown as a test — they can lead to gratitude or to arrogance and rebellion.
- The arrogance in question stems from assuming that material and social power can shield one from accountability.

- For Maturidi, this is part of the Qur'an's consistent warning that worldly status is meaningless before divine judgment.

Surah al-Qalam – Verse 15

Arabic:

إِذَا تُتْلَىٰ عَلَيْهِ ءَايَـٰتُنَا قَالَ أَسَـٰطِيرُ ٱلْأَوَّلِينَ

Tafsir:

"When Our verses are recited to him, he says, 'Legends of the former peoples.'"

Maturidi explains:

- "**Legends**" (*asāṭīr*) — False stories, myths, or tales invented by earlier generations.
- This is the dismissive response of one whose arrogance blinds them to truth.

Maturidi's insights:

- Labeling revelation as "legends" is a tactic to strip it of authority and present it as irrelevant.
- This rejection is not based on lack of evidence — the verses themselves are clear — but on refusal to submit to a truth that challenges their pride.
- The pattern is repeated across prophetic history: the arrogant often dismiss divine truth as mere old tales to avoid its moral demands.

Theologically, Maturidi sees in this reaction two intertwined diseases:

1. **Pride** — Wealth and social status made him feel above being taught by someone he saw as his social equal or inferior.
2. **Willful ignorance** — Labelling revelation as "stories" allowed him to avoid grappling with its challenge and moral demands.

The Qur'an elsewhere records similar responses from other deniers, showing that this pattern is a repeated human tendency (cf. al-Muṭaffifīn 83:13, al-Anʿām 6:25).

For Maturidi, such dismissals are a form of *takdhīb* (denial) that springs from the heart — the tongue is only voicing what pride has already decided.

Thus, verse 15 links the inner corruption of vv.10–14 and the worldly arrogance of v.14 to a clear rejection of divine truth when it is presented plainly. It shows that disbelief is not just an intellectual stance but the outcome of a moral and spiritual condition.

Surah al-Qalam – Verse 16

Arabic:
سَنَسِمُهُۥ عَلَى ٱلْخُرْطُومِ

Tafsir:
"We will brand him upon the snout."

Maturidi explains:

- "**Brand him**" (*sanisimuhu*) — A mark of lasting disgrace, whether in this life, the Hereafter, or both. Branding in Arab culture was a visible sign of ownership, shame, or punishment.

- "**Snout**" (*khurṭūm*) — Literally "nose," but used here as a deliberate insult, likening the arrogant man to an animal.
- In Arab culture, using this word (*khurṭūm*) for a human being was intentionally degrading, implying lowliness and loss of dignity. Maturidi notes that since the nose was considered a symbol of honour and pride — hence the idiom *rāfiʿ al-anf* ("high-nosed") — threatening to brand it meant publicly shattering a person's status.

Maturidi's insights:

- The imagery strips away the false dignity of the person described in earlier verses — the high-born, wealthy leader will be marked like cattle.
- It signals complete humiliation, overturning the social standing that was once a source of pride.
- This punishment is both literal (in the Hereafter) and symbolic (loss of honour and standing in this life).
- The choice of "snout" emphasises that arrogance rooted in lineage and wealth will be met with degradation that touches the very symbol of pride.

Surah al-Qalam – Verse 17

Arabic:

إِنَّا بَلَوْنَـٰهُمْ كَمَا بَلَوْنَآ أَصْحَـٰبَ ٱلْجَنَّةِ إِذْ أَقْسَمُوا۟ لَيَصْرِمُنَّهَا مُصْبِحِينَ

Tafsir:

"Indeed, We have tested them just as We tested the companions of the garden, when they swore to pluck its fruit in the morning."

Maturidi explains:

- "**We have tested them**" — Refers to the Quraysh, who are being tested with blessings and warnings, similar to earlier peoples.
- "**Companions of the garden**" — A group of people in past generations given a lush orchard as provision from Allah.
- "**Swore to pluck its fruit in the morning**" — Their plan was to harvest early, before the poor could come and claim their rightful share.

"**When they swore they would surely cut its fruit in the morning**" (*idh aqsamū la-yaṣrimunnahā muṣ'biḥīn*) —

- *Aqsamū* means they took a firm oath among themselves.
- *La-yaṣrimunnahā* means they would harvest it entirely — cutting off the fruit from the trees — with the implied intent of leaving nothing for the poor.
- *Muṣ'biḥīn* means early in the morning, suggesting they planned to do this secretly before anyone could see or ask them for charity.

Maturidi's insights:

- The parable is meant to reflect the arrogance and ingratitude of the Quraysh by likening them to a past community that failed its moral duty.
- Withholding the right of the poor is seen here not just as selfishness but as betrayal of Allah's trust in granting sustenance.
- Tests are not always through hardship — abundance itself can be a test of gratitude and justice

- The “garden” was a fertile orchard owned by righteous parents who used to give a portion of its harvest to the poor as charity.
- When the parents died, their children inherited it and swore: *“La-yaṣrimunnahā muṣ'biḥīn”* — “they would surely harvest it in the morning.”
- Their intent was to gather the produce early before the poor arrived, so they could deny them their due.
- Just as the garden-owners plotted against the poor, Quraysh plotted against the Prophet ﷺ and the believers, thinking to prevent them from their share of divine mercy.
- Maturidi highlights the Qur’an’s method: using past parables as mirrors for present reality.
- Their error was not in harvesting, but in the **intention** to withhold charity.
- Maturidi stresses that Allah’s test exposes inner motives: even before they acted, their intention itself was blameworthy.
- Their *qasam* (oath) without *istithnāʾ* (saying “in shāʾ Allāh”) also shows arrogance — forgetting dependence on Allah’s will.

Theological Point:

- Allah tests people through wealth and abundance as much as through poverty.
- Withholding rights of the needy brings divine punishment just as denial of prophecy does.
- Both Quraysh and the owners of the garden failed to recognize that blessings are a trust (*amānah*), not a private possession.

Surah al-Qalam – Verse 18

Arabic:
وَلَا يَسْتَثْنُونَ

Tafsir:
"And they made no exception."

Maturidi explains:

- They did not say "in shāʾ Allāh" (if Allah wills), nor did they make an allowance for the poor to take their share.
- This indicates not only arrogance but the removal of Allah from their intentions and planning.

Maturidi's insights:

- Failing to acknowledge Allah's will in matters of future action is both a theological error and a sign of self-reliance detached from divine dependence.
- This verse also shows how a single attitude — ignoring Allah's will — can manifest in multiple sins: arrogance, injustice, and ingratitude.

Surah al-Qalam – Verse 19

Arabic:
فَطَافَ عَلَيْهَا طَآئِفٌ مِّن رَّبِّكَ وَهُمْ نَآئِمُونَ

Tafsir:

"So there came upon it an affliction from your Lord while they were asleep."

Maturidi explains:

- "**An affliction**" (*ṭāʾif*) — A sudden punishment or calamity that struck the garden.
- The destruction came at night, catching them unprepared and unaware.

Maturidi's insights:

- Allah's punishment can arrive at any time — wealth and security are no defence when His will decrees otherwise.
- The timing (during their sleep) mirrors their heedlessness in moral duty — as they were unaware of the poor's rights by day, they were unaware of divine retribution by night.

Surah al-Qalam – Verse 20

Arabic:

فَأَصْبَحَتْ كَٱلصَّرِيمِ

Tafsir:

"And it became as though reaped."

Maturidi explains:

- "**As though reaped**" (*ṣarīm*) — Either burned to ash or stripped bare like land already harvested.
- The word conveys both total loss and the end of fruitfulness.

Maturidi's insights:

- Their plan to deny the poor resulted in the total loss of the orchard's benefit — they reaped nothing, neither for themselves nor others.
- The image is symbolic: greed and ingratitude strip blessings of their value, just as surely as fire strips a garden of its fruit.

Maturidi explains that this verse delivers the outcome of the *ṭāʾif* (the visitation) described in verse 19 — the once-flourishing garden was left barren.

"**So it became**" (*fa-aṣbaḥat*) — The use of the verb in the past tense shows the sudden transformation that took place overnight. What they expected to be a fruitful harvest in the morning was already gone by dawn.

"**…as though reaped**" (*ka'l-ṣarīm*) — *Ṣarīm* comes from the root *ṣ-r-m*, meaning "to cut off." In the context of agriculture, it refers to a field or orchard that has been completely harvested — the fruit and produce entirely removed, leaving bare branches or stumps.

- Maturidi understood *ṣarīm* to mean a land scorched black, resembling a field after its produce has been cut away or burned.
- The image is one of total loss: there was nothing left for the owners to collect, and nothing for the poor whom they sought to deprive.

Maturidi highlights the irony — they swore in verse 17 that they would *surely* cut the fruit themselves, leaving nothing for others. Instead, Allah "cut" the garden before they could touch it. The divine act mirrored and reversed their own intention, teaching them (and the audience) that ultimate control over provision lies with Allah alone.

This outcome also ties back to verse 18: by failing to say *in shāʾ Allāh* and by planning in greed, they acted as though they were the sole masters of their harvest. Allah's action stripped away that illusion in a single night.

Surah al-Qalam – Verse 21

Arabic:
فَتَنَادَوْا۟ مُصْبِحِينَ

Tafsir:
"Then they called one another at morning."

Maturidi explains:

- As soon as dawn came, they urged each other to set out for the garden to carry out their plan.
- They remained unaware that the orchard had already been destroyed during the night.

Maturidi's Commentary

- **Public Coordination (not secrecy yet):**
  Fatanādaw = they called one another openly to meet at dawn. This is the organizational step **before** the hush-hush plotting (which comes in v.23).
- **"Muṣbiḥīn" (at daybreak):**
  Going at first light signals **haste** and an intent to pre-empt the poor from arriving. Dawn—normally a time of blessing—ironically frames their plan to hoard.

Wealth is a test; their confidence rests on planning rather than on Allah. The sin ripens from intention to coordination to exclusion—Allah exposes each step.

Early resolve without remembrance breeds injustice. What they hoped to secure by dawn was already overturned by Allah's decree in the night.

Surah al-Qalam – Verse 22

Arabic:
أَنِ ٱغْدُواْ عَلَىٰ حَرْثِكُمْ إِن كُنتُمْ صَٰرِمِينَ

Tafsir:
"Saying, 'Go early to your crop if you would cut it.'"

Maturidi explains:

- "**Go early**" — They wanted to harvest before anyone could notice and before the poor could arrive.
- "**If you would cut it**" — Their aim was total exclusion of others from the produce.

Maturidi's insights:

- Their language shows determination in wrongdoing; they treat the matter as urgent and strategic, yet never pause to remember Allah or the rightful share of others.

- The Qur'an exposes the planning stage of sin to show that divine justice addresses intentions as well as actions.

Maturidi's Commentary

- **Their Instruction to One Another:**
  - *"An ighdū ʿalā ḥarthikum"* — "go early to your crop."
  - They urge each other to head to the fields at dawn before the poor arrive.
  - Maturidi highlights that this eagerness shows deliberate intent to hoard and exclude, not forgetfulness or accident.
- **"If you are to cut it":**
  - *Ṣārimīn* = reapers, harvesters.
  - The phrase underscores determination: *"if you are going to reap, do it now."*
  - It recalls their oath (v.18) that they would surely reap in the morning, but here it is stated as a plan of action.
- **Moral Unfolding:**
  - First came the oath (v.17–18), then Allah's unseen decree by night (v.19–20).
  - Now comes their morning rally: a final coordination before they set out (v.23).
  - Maturidi stresses that sin often grows in stages — intention, speech, and then act.
- **Theological Point:**
  - Their crime is not harvesting, but their **intention to deny rights** and exclude the needy.

- They also fail to acknowledge Allah by not saying *in shāʾ Allāh*, showing arrogance.
- Allah lets their plan reach its peak before showing His judgment.
- Every step away from gratitude hardens the heart.
- Speaking words of exclusion confirms inward corruption; speech manifests the intention that Allah will soon expose.

Surah al-Qalam – Verse 23

Arabic:

فَٱنطَلَقُواْ وَهُمْ يَتَخَـٰفَتُونَ

Tafsir:

"So they went off, whispering to one another."

Maturidi explains:

- "**Whispering**" (*yatakhāfatūn*) — Speaking quietly to keep their plan secret, ensuring no one else would hear and come to claim a share.
- Their secrecy shows awareness that what they were doing was morally wrong, yet they persisted.

Maturidi's insights:

- Whispering about wrongdoing reveals both guilt and determination — they know the act is blameworthy but seek to hide it from witnesses, not from Allah.

- This behaviour parallels the Quraysh's conspiracies against the Prophet ﷺ, carried out in private councils, believing secrecy would shield them from consequences.

Maturidi's Commentary

- **Their Determined Action:**
  - After swearing their oath to harvest, they *"fa-inṭalaqū"* — set out early in the morning with firm resolve.
  - The Qur'an captures not only their act but their state of mind: they went secretly, united in their intention to deny the poor their share.
- **"Yataḫāfatūn" (Whispering):**
  - Maturidi explains this whispering as:
    1. Speaking quietly among themselves so that no one else would hear of their plan.
    2. Whispering to avoid attracting the attention of the poor who were accustomed to receiving charity from the orchard.
  - This secrecy reveals their guilt — they knew what they planned was wrong, otherwise they would not hide it.
- **Moral Parable:**
  - Just as the owners of the garden whispered to conceal their greed, Quraysh plotted in secret against the Prophet ﷺ and his mission.
  - Maturidi points out that divine justice exposes such hidden conspiracies and repays them in kind.

- **Theological Reflection:**
    - Withholding the rights of the needy is a form of injustice (*ẓulm*).
    - Even before an act is carried out, the scheming intention and hidden plotting already register as sin in Allah's sight.
    - The whispering highlights hypocrisy: outwardly appearing normal, inwardly planning harm.
    - Wealth and blessings are a test; if misused, they lead to humiliation and loss.
    - Whispered plots cannot shield one from Allah's knowledge — secrecy in sin is still rebellion against Him.

Surah al-Qalam – Verse 24

Arabic:

أَن لَّا يَدْخُلَنَّهَا ٱلْيَوْمَ عَلَيْكُم مِّسْكِينٌ

Tafsir:

"Saying, 'No poor person is to enter it upon you today.'"

Maturidi explains:

- This is the core of their agreement — to shut out the needy entirely from the orchard's harvest.
- It shows premeditated injustice rather than a spontaneous failure in generosity.
- Such deliberate exclusion is a form of theft from Allah's appointed share for the poor.

- This verse exposes the inner speech of greed: first secrecy (v.23), then open verbal commitment to injustice.
- In Maturidi's view, this is a warning that Allah's punishment targets the intention and planning of oppression, not just its outward act.

Maturidi's insights:

- **Their Statement:**
  - The content of their whispering is laid bare: *"an lā yadkhulannahā al-yawma ʿalaykum miskīn."*
  - Their collective intent was to exclude the poor from receiving any share of the harvest.
- **Denial of Rights:**
  - Maturidi explains that the poor had a customary right (*ḥaqq maʿlūm*) in the produce of the garden, given by the righteous parents.
  - The children's plot was not just selfishness but the removal of a known right, turning charity into deprivation.
- **Moral Degeneration:**
  - Their words show a deliberate hardening of the heart.
  - It was not that they had forgotten the poor — they actively discussed preventing them, making the sin heavier.
- **Parallel to Quraysh:**
  - Just as the garden-owners resolved to cut off the poor from sustenance, the Quraysh sought to cut off the Prophet ﷺ

from delivering divine guidance to the weak and marginalized.

- Maturidi highlights this as a Qur'anic method: using parables of past peoples to reflect the present deniers.

- **Theological Insight:**
  - Allah tests people by how they treat the vulnerable.
  - Withholding from the poor, especially while enjoying abundance, is a grave injustice that invites divine punishment.
  - Blessings (*niʿmah*) become a source of ruin when they are misused against Allah's command.
  - Charity is not optional generosity but a responsibility placed by Allah in wealth.
  - When people deliberately plan to deny others, they are plotting against Allah's trust, and that plot will return upon them.

Surah al-Qalam – Verse 25

Arabic:

وَغَدَوْا عَلَىٰ حَرْدٍ قَادِرِينَ

Tafsir:

"And they went early, resolved in intent."

Maturidi explains:

- "**Went early**" — They set out at the earliest part of the morning to ensure secrecy and prevent the poor from arriving in time.
- "**Resolved in intent**" (*ḥard*) — Indicates strong determination and fixed resolve to carry out their plan without deviation.
- "**Capable**" (*qādirīn*) — They believed themselves fully able to execute their plan, confident that nothing could stop them.

Maturidi's insights:

- The verse portrays a psychological state: eagerness in wrongdoing, combined with misplaced confidence in human ability.
- Maturidi draws attention to the arrogance here — they acted as if their control over events was absolute, ignoring that blessings and success are subject to Allah's will.
- The description "capable" is ironic: in reality, their power was an illusion, for Allah had already decreed the loss of what they sought to take.
- This verse implicitly warns that when determination is directed toward sin, it becomes a path to humiliation rather than achievement.

Maturidi's Commentary

- **Their Determination:**
    - *"Wa-ghadaw"* — they set out in the early morning, consistent with their plan to harvest before the poor could come.
    - *"ʿAlā ḥardin qādirīn"* — Maturidi explains *ḥard* as **anger, resolve, or determination**. They went with a strong, fixed intent to carry out their selfish oath.

- **Two Interpretations of *Ḥard*:**

1. **Deprivation:** They were resolved to deprive the poor of their customary share.

2. **Determination with resentment:** They set out with harshness in their hearts, bitter toward the needy who relied on their charity.

- **"Qādirīn" (Thinking Themselves Powerful):**
    - They thought they were in full control of their plan and capable of preventing the poor from entering.
    - Maturidi underlines the irony: they imagined themselves powerful, yet Allah had already overturned their garden by night.
- **Theological Point:**
    - Human beings may plan with full confidence, but Allah's decree prevails.
    - The verse captures the illusion of self-sufficiency — believing one's own power secures outcomes.
- **Lesson:**
    - Blessings are a trust, not a possession.
    - Planning to deprive others, even with determination, invites Allah's justice.
    - The believer should never go forth "with ḥard," but with gratitude and humility.

Surah al-Qalam – Verse 26

Arabic:
فَلَمَّا رَأَوْهَا قَالُوٓا۟ إِنَّا لَضَآلُّونَ

Tafsir:
"But when they saw it, they said, 'Indeed, we are lost.'"

Maturidi explains:

- Upon arrival, they did not immediately recognise the garden because it was stripped of its fruit and beauty.
- "**Lost**" (*ḍāllūn*) — At first they assumed they had taken the wrong road and arrived at the wrong place.

Maturidi's insights:

- The first reaction to sudden loss is often disbelief — the mind looks for alternative explanations before facing the truth.
- Maturidi notes that this reflects human tendency to attribute events to error, chance, or external causes rather than immediately recognising divine judgment.
- Their inability to accept the reality in that moment mirrors the Quraysh's reaction to the Prophet ﷺ — faced with signs, they sought any explanation other than divine truth.

Maturidi's Commentary

- **The Moment of Discovery:**
    - When they reached their garden, they found it ruined — struck overnight by Allah's decree (v.19–20).

- *"Falammā raʾawhā"* — "when they saw it" — emphasizes the shock of firsthand sight, not mere report.

- **Their First Reaction:**
  - They exclaimed: *"Innā la-ḍāllūn"* — "we are lost / astray."
  - Maturidi explains two possible readings:
    1. **Literal** — they thought they had taken the wrong path, because the place looked unfamiliar, charred and unrecognizable.
    2. **Moral** — they admitted being in error, recognizing the ruin as divine punishment for their intention to deny the poor.
- **Stages of Realization:**
  - At first, they waver between denial (*maybe we're lost*) and recognition (*no, we have been deprived* v.27).
  - Maturidi notes this reflects how sinners rationalize before admitting guilt: excuses come first, repentance later.
- **Theological Point:**
  - Allah's decree can alter blessings overnight, turning abundance into barrenness.
  - Those who treat blessings as absolute security are reminded that all sustenance is fragile without Allah's will.
- **Lesson:**
  - Human plans collapse when they ignore Allah's command.
  - The first reaction to calamity often reveals the heart: denial or recognition. The wise believer responds with humility and repentance.

Surah al-Qalam – Verse 27

Arabic:
بَلْ نَحْنُ مَحْرُومُونَ

Tafsir:
"Rather, we have been deprived."

Maturidi explains:

- They quickly corrected themselves — realising this was indeed their orchard, but now ruined beyond recovery.
- "**Deprived**" (*maḥrūmūn*) — A state of loss where one is prevented from benefiting from what they once possessed.

Maturidi's insights:

- The use of *maḥrūmūn* acknowledges divine intervention — they are not merely unlucky but have been denied by Allah's will.
- Maturidi underlines that this is a moral deprivation, a direct result of their intention to withhold the poor's share.
- The verse marks the turning point from denial to recognition of justice, even if full repentance has yet to come.

- **Moral sequencing of the parable:**
  Oath without "in shāʾ Allāh" (v.18) → Divine visitation by night (v.19) → Garden becomes like charred waste (v.20) → **Morning call** (v.21) → "Go early to your field…" (v.22) → Whispering (v.23) → "Let no poor person enter" (v.24) → Shock at loss (vv.26–27).

Surah al-Qalam – Verse 28

Arabic:
قَالَ أَوْسَطُهُمْ أَلَمْ أَقُل لَّكُمْ لَوْلَا تُسَبِّحُونَ

Tafsir:
"The most moderate among them said, 'Did I not say to you, why do you not glorify [Allah]?'"

Maturidi explains:

- "**The most moderate among them**" (*awsaṭuhum*) — Not moderate in the sense of compromise, but the most just, balanced, and morally aware of the group.
- His words show that he had previously warned them against their plan and urged them to remember Allah's rights and will.
- "**Glorify Allah**" (*tusabbiḥūn*) — Here, glorification means recognising Allah's greatness, obeying His commands, and avoiding ingratitude.

Maturidi's insights:

- The term *awsaṭ* reflects moral superiority, not merely a middle position; he was the one most inclined to righteousness and awareness of consequences.
- His rebuke links their deprivation directly to their failure to glorify Allah — by denying the poor their share, they dishonoured the Giver of the garden.

- For Maturidi, *tasbīḥ* here is practical: it is shown through obedience and justice, not mere verbal praise.
- This man's role in the story parallels the prophets' role among their peoples — a voice of reason ignored until it is too late.

Surah al-Qalam – Verse 29

Arabic:
قَالُواْ سُبْحَـٰنَ رَبِّنَآ إِنَّا كُنَّا ظَـٰلِمِينَ

Tafsir:
"They said, 'Glory be to our Lord! Indeed, we were wrongdoers.'"

Maturidi explains:

- Upon hearing the reminder, they now verbally glorify Allah, acknowledging His greatness and their own guilt.
- "**Wrongdoers**" — They admit to injustice, both toward the poor and toward themselves by inviting Allah's punishment.

Maturidi's insights:

- This recognition of wrongdoing comes only after punishment — a common human pattern that Maturidi warns against.
- Their *tasbīḥ* here is sincere in words, but it would have been far more valuable had it been made before the loss, when it could have averted punishment.
- The verse illustrates that glorification of Allah must be proactive, not merely reactive to calamity.

Maturidi's commentary

"**Indeed, we were wrongdoers**" (*innā kunnā ẓālimīn*) — Maturidi notes that this confession is not limited to recognising injustice toward others (by depriving the poor), but also injustice toward themselves, for they wronged their own souls by sinning and inviting Allah's displeasure. In Qur'anic terminology, *ẓulm* means placing something where it does not belong — here, placing the blessing of Allah in the service of greed instead of gratitude.

Maturidi emphasises that their words reflect an important theological principle: true repentance (*tawbah*) requires both recognition of Allah's perfection (*tasbīḥ*) and acknowledgment of one's own fault (*iʿtirāf bi'l-dhanb*). However, the text does not explicitly say whether their repentance was accepted, which suggests that the primary point of the story is moral warning rather than the details of their fate.

In this moment, the People of the Garden finally speak the truth they should have uttered when the garden was full: that all blessings belong to Allah, and denying His rights over them is injustice. But they have learned it through loss, rather than gratitude in prosperity

Surah al-Qalam – Verse 30

Arabic:

فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَلَٰوَمُونَ

Tafsir:

"Then they turned to one another, blaming each other."

Maturidi explains:

This verse describes the natural next stage after their confession in verse 29 — having admitted their wrongdoing before Allah, they now turn inward and begin assigning responsibility among themselves.

"**Then they turned to one another**" (*fa-aqbola baʿḍuhum ʿalā baʿḍin*) — This is a vivid phrase that conveys immediacy and mutual engagement. They are now fully facing each other, no longer whispering in conspiratorial unity as they did in verse 23. The unity they had in greed has dissolved into confrontation.

"**…blaming each other**" (*yatalāwamūn*) — From *lawma* (blame), the verb here is reflexive and mutual — each one blames the others, while also being blamed in return. Maturidi notes that this is a frequent scene in the Qur'an when people realise the consequences of their collective sins (cf. al-Ṣāffāt 37:27).

Maturidi's insights:

This mutual blaming can have two layers:

1. **Practical blame** — Some may have accused others of pushing the plan too strongly or not guarding against Allah's will.
2. **Moral blame** — Others may have rebuked their companions for ignoring warnings, such as that of the "most moderate" one in verse 28.

Maturidi draws an important theological lesson here: in this world, sinners may unite in opposition to truth, but when

consequences fall, that false unity quickly turns to division and recrimination. This mirrors the scene of the Hereafter, where those who were allies in sin will turn against one another, each trying to absolve themselves by shifting blame.

He also notes that blaming one another, while perhaps showing some recognition of fault, is not itself repentance unless it is coupled with turning back to Allah. Here, their earlier declaration in verse 29 shows they did have some degree of genuine remorse, but the blame-trading reveals the lingering human tendency to deflect responsibility.

Surah al-Qalam – Verse 31

Arabic:

قَالُواْ يَـٰوَيْلَنَآ إِنَّا كُنَّا طَـٰغِينَ

Tafsir:

"They said, 'Woe to us! Indeed, we were transgressors.'"

Maturidi explains:

This verse captures the moment when their blame of each other (v.30) gives way to a collective and unified admission of guilt. It marks the deepest point of their realisation — an open acknowledgment that their conduct was not just a mistake, but outright rebellion against Allah's command.

"**Woe to us!**" (*yā waylanā*) — This is an expression of grief, regret, and recognition of impending ruin. In Qur'anic language, it is often used by those who finally see the reality of their sin and its consequences, whether in this world or the next (cf. al-Anbiyāʾ 21:14). Maturidi notes

that it is not merely a cry of pain, but a recognition that their ruin is deserved.

"**Indeed, we were transgressors**" (*innā kunnā ṭāghīn*) — The term *ṭāghīn* comes from *ṭughiyān*, meaning to exceed proper bounds. This includes:

- **Transgressing against Allah** by denying His rights over their wealth and ignoring His commands.
- **Transgressing against people** by depriving the poor of their rightful share in the harvest.
  Maturidi explains that *ṭughiyān* is worse than ordinary sin (*maʿṣiyah*) because it implies willful rebellion with arrogance, not a momentary lapse.

Maturidi's insights:

Theologically, Maturidi notes that this admission contains the two key elements of repentance: recognising the majesty of Allah (implied in their grief and in v.29's *Subḥāna rabbinā*) and admitting their own guilt without excuse. However, he also observes that the Qur'an does not state whether their repentance was accepted — a silence that suggests the story's main aim is to warn others before they reach such a point of loss.

In this verse, the People of the Garden move from selfish unity (planning their greed) to divided accusation (blaming each other) and finally to united confession (admitting their transgression) — a progression that mirrors how many sinners come to the truth, though often too late to reverse worldly consequences.

Surah al-Qalam – Verse 32

Arabic:

عَسَىٰ رَبُّنَآ أَن يُبْدِلَنَا خَيْرًا مِّنْهَآ إِنَّآ إِلَىٰ رَبِّنَا رَٰغِبُونَ

Tafsir:

"It may be that our Lord will substitute for us [something] better than it. Indeed, we turn in longing to our Lord."

Maturidi explains:

This verse shows a shift in the People of the Garden's mindset from mere regret over loss to a form of hopeful repentance, directing their desires toward Allah instead of their destroyed wealth.

"**It may be that our Lord will substitute for us better than it**" (*ʿasā rabbunā an yubdilanā khayran minhā*) — The use of *ʿasā* ("perhaps") is not doubt about Allah's power, but humility before His will. They do not demand replacement; they hope for it while recognising it is a gift that must be deserved.

- *Khayran minhā* ("better than it") could mean better in material form (a more fruitful garden) or better in moral value — a blessing used in gratitude and charity rather than hoarded in greed.
  Maturidi notes that this is a subtle sign of their moral change: they now think of the garden not only in terms of personal benefit but in terms of using it rightly.

"**Indeed, we turn in longing to our Lord**" (*innā ilā rabbinā rāghibūn*) — *Rāghibūn* comes from *raghbah*, meaning eager desire or aspiration. In the Qur'an, when directed toward Allah, it signifies hopeful pursuit of His mercy, forgiveness, and favour. Maturidi points out that this is the

opposite of their earlier state, when their eagerness (*raghbah*) was fixed on hoarding fruit and excluding the poor. Now, their longing is for Allah's approval, not merely worldly gain.

Maturidi's insights:

This verse shows that repentance, when sincere, not only acknowledges wrong but reorients the heart toward the Giver rather than the gift. The shift from arrogance to humility, from self-reliance to reliance on Allah, is at the core of the Qur'anic concept of *tawbah*.

Maturidi leaves the outcome of their plea unstated, emphasising instead the moral of the story: those who suffer loss as a result of their own injustice still have the door of hope open, but the real blessing is not merely restored wealth — it is restored guidance.

Surah al-Qalam – Verse 33

Arabic:

كَذَٰلِكَ ٱلْعَذَابُ ۖ وَلَعَذَابُ ٱلْـَٔاخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ

Tafsir:

"Such is the punishment, but the punishment of the Hereafter is greater — if only they knew."

Maturidi explains

This verse serves as the moral seal to the parable of the People of the Garden. After narrating their intentions, the sudden destruction of their wealth, and their eventual repentance, Allah makes explicit that what

befell them was **not random misfortune**, but **a deliberate act of divine chastisement**.

Maturidi's insights:

"**Such is the punishment**" (*ka-dhālika al-ʿadhāb*) — Meaning: this is how We punish in this world those who are arrogant, deny the rights of the poor, and fail to glorify Allah for His blessings. Maturidi notes that this punishment came in the same form as their sin: they sought to deprive others, so they themselves were deprived. This principle of *jazāʾ min jins al-ʿamal* (recompense in the likeness of the deed) is a recurring Qur'anic theme.

"**…but the punishment of the Hereafter is greater**" (*wa la-ʿadhābu al-ākhirati akbar*) — The destruction of the garden, though devastating to them, was still a worldly calamity that left open the possibility of repentance. The Hereafter's punishment, however, is eternal, encompassing both physical and spiritual torment, and leaves no chance for return or repair.

Maturidi stresses that worldly punishment can serve as a **warning** — a smaller taste of what awaits if repentance is not made. For those who heed the warning, it can be a mercy; for those who ignore it, the greater punishment becomes inevitable.

"**…if only they knew**" (*law kānū yaʿlamūn*) — This is a gentle but pointed lament: if people truly understood the reality of the Hereafter, they would recognise that every worldly trial, however severe, is minor in comparison to the eternal consequences of disbelief and injustice. Maturidi remarks that *yaʿlamūn* here means deep, certain knowledge — not just intellectual awareness but conviction that shapes one's choices.

This verse shifts the parable from a historical or illustrative story into a **universal warning**. The Quraysh — and, by extension, every audience

— are invited to see themselves in the People of the Garden and to take heed before the “greater punishment” arrives.

Surah al-Qalam – Verse 34

Arabic:

إِنَّ لِلْمُتَّقِينَ عِندَ رَبِّهِمْ جَنَّـٰتِ ٱلنَّعِيمِ

Tafsir:

"Indeed, for the righteous with their Lord are Gardens of Pleasure."

Maturidi explains:

- "**The righteous**" (*al-muttaqīn*) — Those who fear Allah, avoid what He has forbidden, and fulfil what He has commanded.
- "**Gardens of Pleasure**" (*jannāt al-naʿīm*) — Gardens filled with every form of joy, comfort, and honour, prepared specifically for them.

Maturidi’s insights:

- This verse contrasts the ruined orchard of the parable with the everlasting gardens for those who fulfil Allah’s rights.
- In Maturidi’s reading, the transition is deliberate: just as greed deprived the garden owners in this life, taqwā preserves and multiplies blessings in the Hereafter.
- The use of “with their Lord” underscores that the reward is not just the gardens themselves, but the honour of receiving them directly from Allah.

Surah al-Qalam – Verse 35

Arabic:
أَفَنَجْعَلُ ٱلْمُسْلِمِينَ كَٱلْمُجْرِمِينَ

Tafsir:
"Shall We then treat the Muslims like the criminals?"

Maturidi explains:

- "**Muslims**" — Those who submit to Allah's will in belief and practice.
- "**Criminals**" (*mujrimīn*) — Persistent sinners and disbelievers who reject Allah's commands.

Maturidi's insights:

- This rhetorical question rebukes the Quraysh's attitude that belief and disbelief should end in the same outcome.
- For Maturidi, the verse is an appeal to reason: justice demands a distinction between the obedient and the rebellious.
- The question implicitly affirms the reality of reward and punishment in the Hereafter.

- Maturidi explains that this rhetorical question reinforces a key theological principle in the Qur'an: Allah's justice never equates those who submit to Him (*muslimīn*) with those who persist in sin and rebellion (*mujrimīn*).

- *Mujrimīn* refers to those who commit major sins and persist in disbelief, here especially those who arrogantly reject revelation and deprive others of their rights. Maturidi notes that in Qur'anic usage, *ijrām* (criminality) is not limited to legal violations but includes moral and spiritual crimes against Allah's law.

This verse directly challenges the false assumption — common among the Meccan elite — that status, wealth, or tribal position could erase the difference between righteous believers and corrupt disbelievers. By placing this question after verse 34's promise to the *muttaqūn*, the Qur'an makes it clear: eternal reward and punishment are determined by obedience to Allah, not by worldly measures.

Maturidi stresses that this principle also addresses a theological point: Allah's justice requires that those who live in submission and righteousness are not given the same fate as those who live in sin and disbelief. If they were, it would nullify the entire moral order of divine command and prohibition.

Surah al-Qalam – Verse 36

Arabic:

مَا لَكُمْ كَيْفَ تَحْكُمُونَ

Tafsir:

"What is [wrong] with you? How do you judge?"

Maturidi explains:

- The Quraysh's expectation that all should share the same fate, regardless of faith and deeds, is portrayed as irrational and unjust.
- The question exposes the flaw in their moral reasoning.

Maturidi's insights:

- This is both a theological and ethical rebuke — they are reminded that their thinking is inconsistent with the justice they claim to uphold in worldly matters.
- Maturidi points out that the Qur'an here appeals to their intellect, showing that even reason demands different outcomes for different actions.

- "**What is [wrong] with you?**" (*mā lakum*) — This is not a request for information but an expression of astonishment and reproach. It is as if Allah is saying: "What has happened to your reason? How can you think in such a way?" In Qur'anic style, this question is used to highlight that the addressed party's thinking is so corrupt that it defies logic.

- "**How do you judge?**" (*kayfa taḥkumūn*) — This further exposes the irrationality of their position. It challenges them to explain the basis of their judgment that the obedient and the disobedient, the truthful and the lying, the humble and the arrogant, could be treated alike in the sight of Allah. Maturidi remarks that this is a criticism of both their reasoning process (*ḥukm*) and the unjust conclusion it has produced.

- Theologically, this verse reaffirms one of Maturidi's core points: Allah's justice requires that people be rewarded or punished in accordance with their actions, and any suggestion to the contrary is a denial of divine wisdom.

- Here, the Quraysh are not only in error in their beliefs; they are guilty of passing a judgment that goes directly against both revelation and sound reason.

Surah al-Qalam – Verse 37

Arabic:

أَمْ لَكُمْ كِتَـٰبٌ فِيهِ تَدْرُسُونَ

Tafsir:

"Or do you have a scripture in which you study?"

Maturidi explains:

- The verse challenges the Quraysh: do they possess a divine book confirming their belief that Muslims and criminals will be treated the same?
- "**Study**" (*tadrusūn*) — To read and examine repeatedly, implying consistent learning from an authoritative source.

Maturidi's insights:

- The question is rhetorical — they have no such scripture from Allah to justify their claims.
- Maturidi highlights that the Qur'an is contrasting its own divine authority with the baseless opinions of the disbelievers.

- The verse also underlines that true religious certainty must come from revelation, not assumption or custom.

Maturidi's Commentary

- **Exposure of False Claims:**
    - The Qur'an challenges the arrogant assumption of Quraysh: *"am lakum aymānun ʿalaynā bāligah"* — "do you have binding oaths upon Us?"
    - Maturidi explains that this is sarcasm: they behave as if Allah were bound by some covenant to guarantee them safety, wealth, and honor regardless of their disbelief.
- **The Word *Aymān* (Oaths):**
    - Here *aymān* refers to solemn pacts or guarantees.
    - Maturidi notes that Allah is asking rhetorically: "Who gave you such a guarantee? On what basis do you think you are entitled to special treatment?"
    - No such binding covenant exists unless Allah Himself establishes it through revelation.
- **The Arrogance of Quraysh:**
    - They acted as though their status as custodians of the Kaʿbah, their wealth, and their tribal power gave them a divine right to immunity.
    - This verse shatters that illusion: neither lineage nor power creates a covenant with Allah. Only īmān and obedience do.
- **"Ilā yawmi al-qiyāmah":**

- The verse highlights the absurdity of their attitude — as if Allah had guaranteed their privilege *forever*.
- Maturidi stresses: no human can impose terms on Allah; it is Allah alone who binds and fulfills promises, and His promise is for the believers.

- **Theological Reflection:**
  - This is a repudiation of the idea that Allah is *obligated* to do anything for creation (a Muʿtazilī claim).
  - For Maturidi, Allah's promises are by His own will and truthfulness, not because anyone can compel or bind Him.
  - Thus, only those covenants Allah Himself establishes (like the promise of Paradise for the believers) are binding.
- **Lesson:**
  - Arrogance leads people to imagine entitlement before Allah.
  - The verse strips away false security: without faith, no one has a "contract" guaranteeing blessing or salvation.
  - True covenant lies in submission to Allah's guidance, not in worldly status or self-made claims.

Surah al-Qalam – Verse 38

Arabic:

إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ

Tafsir:

"That you will have therein whatever you choose?"

Maturidi explains:

- This continues the rhetorical challenge: do they have a divine guarantee that their desires and judgments will be fulfilled?
- The Quraysh acted as if they could dictate the outcome of the Hereafter according to personal preference.

Maturidi's insights:

- The verse exposes the arrogance of assuming that divine judgment can be shaped by human will.
- For Maturidi, this is a reminder that the Hereafter is governed solely by Allah's justice, not by earthly power or lineage.

Surah al-Qalam – Verse 39

Arabic:

أَمْ لَكُمْ أَيْمَـٰنٌ عَلَيْنَا بَـٰلِغَةٌ إِلَىٰ يَوْمِ ٱلْقِيَـٰمَةِ ۙ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ

Tafsir:

"Or do you have oaths binding upon Us until the Day of Resurrection, that you will indeed have whatever you judge?"

Maturidi explains:

- The Qur'an mocks the idea that Allah is bound to fulfil the Quraysh's self-serving wishes.

- "**Oaths binding**" — Refers to agreements or covenants; here, the verse highlights that no such binding commitment exists from Allah in their favour.

Maturidi's insights:

- Maturidi notes the rhetorical force: it reduces their claims to absurdity by suggesting they think Allah owes them allegiance.
- The verse shatters the false sense of entitlement held by those who rely on lineage or worldly position for salvation.

Surah al-Qalam – Verse 40

Arabic:

سَلْهُمْ أَيُّهُم بِذَٰلِكَ زَعِيمٌ

Tafsir:

"Ask them which of them will guarantee that."

Maturidi explains:

- This verse demands accountability: who among them can personally stand as a guarantor before Allah that their claims are true?
- It invites them to name a figure who can vouch for such a promise — none exists.

Maturidi's insights:

- The challenge exposes the emptiness of their assertions by forcing them to confront the fact that no one — not a leader, not an ancestor, not an idol — can guarantee salvation apart from Allah's judgment.
- For Maturidi, the verse underlines personal responsibility: every soul will face Allah on its own, without intermediaries to secure a different verdict.

Surah al-Qalam – Verse 41

Arabic:

أَمْ لَهُمْ شُرَكَآءُ فَلْيَأْتُواْ بِشُرَكَآئِهِمْ إِن كَانُواْ صَـٰدِقِينَ

Tafsir:

"Or do they have partners? Then let them bring their partners, if they are truthful."

Maturidi explains:

- "**Partners**" (*shurakāʾ*) — Those they claim share in Allah's authority, such as idols, deities, or supposed intercessors.
- The verse challenges them to present these "partners" to defend them or fulfil their claims in the Hereafter.

Maturidi's insights:

- The challenge is a direct dismantling of shirk: if these partners cannot even appear to defend them, how can they be worthy of worship?
- Maturidi notes that this is a public exposure of their false beliefs — the Qur'an invites them to test their idols' power openly.

- The structure of the challenge mirrors earlier Qur'anic refutations, linking the invalidity of shirk to the inability of these "partners" to act independently of Allah's will.

Surah al-Qalam – Verse 42

Arabic:

يَوْمَ يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ إِلَى ٱلسُّجُودِ فَلَا يَسْتَطِيعُونَ

Tafsir:

"On the Day the shin will be uncovered, and they will be called to prostrate, but they will not be able."

Maturidi explains:

- "**Uncovering of the shin**" — An Arabic idiom denoting a moment of great severity and crisis. It indicates that an overwhelming reality will be revealed, leaving no room for doubt or delay.
- "**Called to prostrate**" — A direct command from Allah on the Day of Judgment, testing their sincerity in worship.
- "**They will not be able**" — Their bodies will be made stiff and unresponsive; those who refused to bow in this life will be incapable of doing so in the Hereafter.

Maturidi's insights:

- This inability reflects their spiritual reality — their hearts resisted worship in life, so their bodies are prevented in the Hereafter.
- The verse affirms that the Hereafter is the time of recompense, not opportunity; actions are only possible in this life.

- Maturidi links this to the Qur'anic principle that arrogance in worship leads to humiliation when the truth is manifest.

Maturidi's Commentary

- **"Yawma yukshafu ʿan sāq" — The Uncovering of the Shin:**
  - Maturidi explains that this expression is an **Arabic idiom** meaning the appearance of a grave, terrifying affair.
  - Among the Arabs, to "bare the shin" signified entering into the midst of hardship, battle, or severity.
  - Thus, it does **not** mean Allah has a limb or physical shin — Allah is exalted above bodily attributes.
  - He stresses this is figurative (*majāz*), pointing to the severity of the Day of Judgment.
- **Call to Prostration:**
  - On that Day, people will be commanded: *"wa-yudʿawna ilā al-sujūd"* — "they will be called to prostrate."
  - This is a form of exposure: in the world, they had the chance to prostrate willingly in ṣalāh; on the Day of Judgment, the command will come again, but many will be unable.
- **Why They Cannot Prostrate:**
  - *"fa-lā yastaṭīʿūn"* — "but they will not be able."
  - Maturidi notes two meanings:
    1. Physically, their backs will be made stiff, preventing them from bowing.

2. Spiritually, their hypocrisy and arrogance in the world deprived them of the capacity to respond in the Hereafter.

- This is a just recompense: those who refused to bow to Allah in humility when able, are deprived of bowing when it matters most.

- **Theological Points:**
  - Maturidi highlights that verses like this must be read in light of *laysa ka-mithlihi shayʾ* (42:11) — "there is nothing like unto Him." Thus, any anthropomorphic interpretation is rejected.
  - The "shin" is a metaphor for **severity and hardship**, not an attribute of Allah's essence.
  - The inability to prostrate is divine justice — the veil of arrogance in dunya becomes a veil of incapacity in ākhirah.
- **Lesson:**
  - Obedience in this world is the only safeguard against humiliation in the next.
  - Rejecting ṣalāh in life leads to disgrace on the Day of Judgment, when the truth is manifest and no excuses remain.

Surah al-Qalam – Verse 43

Arabic:

خَـٰشِعَةً أَبْصَـٰرُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۖ وَقَدْ كَانُوا۟ يُدْعَوْنَ إِلَى ٱلسُّجُودِ وَهُمْ سَـٰلِمُونَ

Tafsir:
"Their eyes humbled, humiliation will cover them. And they had been invited to prostrate while they were sound."

Maturidi explains:

- Their lowered gaze shows defeat and shame.
- "**While they were sound**" — In the world, they had full health and opportunity to obey but deliberately refused.

Maturidi's insights:

- The contrast is deliberate: in life they had the ability to bow but chose pride; in the Hereafter they desire to bow but are stripped of the ability.
- Maturidi stresses that humiliation in the Hereafter is the mirror image of arrogance in this life.

Surah al-Qalam – Verse 44

Arabic:
فَذَرْنِى وَمَن يُكَذِّبُ بِهَٰذَا ٱلْحَدِيثِ ۖ سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ

Tafsir:
"So leave Me with those who deny this statement; We will gradually lead them [to destruction] from where they do not know."

Maturidi explains:

- "**Leave Me with them**" — Allah takes personal charge of their punishment, emphasising its certainty.

- "**Gradually lead**" (*nastadrijuhum*) — Giving them rope through continued blessings and respite, which increases their arrogance until the punishment comes suddenly.
- Maturidi explains that in this verse Allah addresses the Prophet ﷺ directly, relieving him of the burden of trying to force belief upon those who persist in denial. Instead, Allah Himself will take charge of dealing with them.

Maturidi's insights:

- This divine method of punishment is more severe because it blinds them with false security before striking.
- Maturidi notes that such gradual leading is itself a sign of divine justice: they are given every chance to repent, and their persistence seals their fate.
- "**…from where they do not know**" (*min ḥaythu lā yaʿlamūn*) — This highlights the subtlety of this divine plan: they will not see the destruction coming because it will be disguised as continued prosperity. Maturidi observes that this is one of the most fearful forms of divine punishment — when blessings are not withdrawn immediately, but allowed to increase, causing greater arrogance and making the eventual fall even more devastating.

- The theological lesson is clear: persistent deniers of revelation are sometimes punished not with immediate calamity, but with a deceptive rope of success that leads them unawares to the very point of judgment they think they have escaped.

Surah al-Qalam – Verse 45

Arabic:
وَأُمْلِى لَهُمْ ۚ إِنَّ كَيْدِى مَتِينٌ

Tafsir:
"And I will give them respite. Indeed, My plan is firm."

Maturidi explains:

- "**Give them respite**" — Allah allows them time, granting worldly success and delaying immediate punishment. This is not approval but part of the divine plan.
- "**My plan is firm**" (*matīn*) — His decree is unshakable; nothing can prevent its fulfilment when the appointed time arrives.

Maturidi's insights:

- Respite can be a greater test than hardship; it may lead the arrogant to believe they are safe from divine justice.
- The firmness of Allah's plan is meant to strip away any false confidence they have in escaping punishment.

Surah al-Qalam – Verse 46

Arabic:
أَمْ تَسْـَٔلُهُمْ أَجْرًا فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ

Tafsir:
"Or do you ask them for payment, so they are burdened by debt?"

Maturidi explains:

- The verse points out that the Prophet ﷺ sought no worldly compensation for delivering the message.
- "**Burdened by debt**" — A sarcastic image: as if they avoid belief because they think following him would be a financial liability.

Maturidi's insights:

- This removes any worldly explanation for their rejection, exposing it as purely obstinacy and arrogance.
- Maturidi highlights that prophets demand no fee — their call is purely for Allah's sake.
- This is consistent with the pattern of earlier prophets, who all declared: ***"I ask you for no payment; my reward is only from Allah"*** (cf. al-Shuʿarāʾ 26:109, 127, 145).

Surah al-Qalam – Verse 47

Arabic:

أَمْ عِندَهُمُ ٱلْغَيْبُ فَهُمْ يَكْتُبُونَ

Tafsir:

"Or do they have knowledge of the unseen, so they write it down?"

Maturidi explains:

- The verse challenges the Quraysh: do they possess secret knowledge that guarantees their position in the Hereafter?
- "**So they write it down**" — Meaning they record their imagined guarantees as if they were divine truth.

Maturidi's insights:

- It is a direct exposure of their baseless confidence; only Allah holds the unseen.
- Maturidi stresses that reliance on conjecture is not the same as possessing truth — without revelation, all such claims collapse.

Maturidi's Commentary

- **Rhetorical Challenge:**
  - The verse asks: *"Am ʿindahumu al-ghaybu fa-hum yaktubūn?"* — "Do they have access to the unseen, so that they record it?"
  - This ridicules the claim of Quraysh who acted as though they knew with certainty that no punishment would come to them and that their way would endure.
- **Meaning of *Ghayb* (Unseen):**
  - *Ghayb* refers to all that is hidden: the decrees of Allah, future events, the Hereafter.
  - Maturidi reminds that such knowledge belongs to Allah alone, and He discloses it only to prophets when necessary (cf. 72:26–27).
- **"So they write it down":**
  - *Fa-hum yaktubūn* indicates that they act as if they are authors of destiny, writing decrees of safety for themselves.
  - Maturidi highlights the irony: they behave as if they hold divine knowledge and authority, yet they cannot even guarantee their own next breath.

- **Against False Certainty:**
    - The Quraysh mocked the Prophet ﷺ and denied resurrection with baseless confidence, as though they had proof from the unseen.
    - Maturidi notes this verse strips away their pretension: without revelation, their claims are mere conjecture and arrogance.
- **Theological Reflections:**
    - Knowledge of the unseen (*ʿilm al-ghayb*) is Allah's exclusive domain.
    - To claim certainty about divine matters without revelation is a form of falsehood and arrogance.
    - Prophets convey only what Allah permits; disbelievers invent from ignorance.
- **Lesson:**
    - Human beings must submit to revelation, not to their own speculation.
    - Acting as though one "writes the unseen" is the height of delusion.
    - True knowledge is with Allah, and His revelation exposes the emptiness of human arrogance.

Surah al-Qalam – Verse 48

Arabic:

فَٱصۡبِرۡ لِحُكۡمِ رَبِّكَ وَلَا تَكُن كَصَٰحِبِ ٱلۡحُوتِ إِذۡ نَادَىٰ وَهُوَ مَكۡظُومٞ

Tafsir:

"So be patient for the decision of your Lord, and do not be like the companion of the fish when he called out while he was distressed."

Maturidi explains:

- "**Be patient**" — Endure the rejection and insults until Allah's decree of victory and justice comes.
- "**Companion of the fish**" — Prophet Yunus عليه السلام, who left his people before receiving Allah's command to do so.
- "**Distressed**" (*makẓūm*) — Overcome by grief and regret inside the belly of the fish.

Maturidi's insights:

- The verse warns against hastiness — the Prophet ﷺ is to persist until divine timing, unlike Prophet Yunus (alayhi al-salām), who acted prematurely.
- Maturidi interprets this as reassurance, not rebuke: the Prophet's mission is secure, but endurance is essential.

Maturidi explains that this verse is a direct instruction to the Prophet ﷺ, urging him to remain firm and patient under the pressure of the Quraysh's denial and mockery. It draws on the story of Prophet Yūnus (ʿalayhi al-salām), known as *Ṣāḥib al-Ḥūt* ("the Companion of the Fish"), as a moral example.

"**So be patient for the judgment of your Lord**" (*fa-ṣbir li-ḥukmi rabbika*) — *Ḥukm* here can mean Allah's decree in two senses:

1. **The decree to convey the message fully** — patience until the mission is complete, regardless of opposition.
2. **The decree regarding the deniers** — patience until Allah's judgment comes upon them in His own time.

   Maturidi notes that patience (*ṣabr*) here is not passive endurance but steadfast commitment to the prophetic mission without being swayed by frustration or despair.

"**…and do not be like the Companion of the Fish**" (*wa lā takun ka-ṣāḥibi al-ḥūt*) — Referring to Yūnus (alayhi al-salām), who left his people in anger before receiving Allah's permission, thinking his departure would be without consequence (cf. al-Ṣāffāt 37:139–148, al-Anbiyāʾ 21:87).

"**…when he called out while he was distressed**" (*idh nādā wa huwa makẓūm*) — *Makẓūm* means choked with grief, anger, or anguish. Maturidi explains that this describes Prophet Yūnus in the belly of the great fish, calling upon Allah in repentance after realising his haste.

The lesson for the Prophet ﷺ is clear:

- Do not allow the rejection of the people to drive you to act hastily or abandon the mission.
- Wait for Allah's timing and judgment, which is always wise and purposeful.

Maturidi points out that this reminder does not diminish the status of Prophet Yūnus (alayhi al-salām), but uses his story as a teaching

moment — showing that even a great prophet experienced the consequences of impatience, and thus the seal of the prophets must exercise the highest degree of perseverance.

Surah al-Qalam – Verse 49

Arabic:

لَّوْلَآ أَن تَدَٰرَكَهُۥ نِعْمَةٌ مِّن رَّبِّهِۦ لَنُۢبِذَ بِٱلْعَرَآءِ وَهُوَ مَذْمُومٌ

Tafsir:

"If not that a favour from his Lord reached him, he would have been thrown onto the open shore while he was blameworthy."

Maturidi explains:

- "**A favour**" — Allah's mercy in accepting Yunus's repentance and rescuing him.
- "**Blameworthy**" — Had the favour not reached him, he would have remained in disgrace before his people.

Maturidi's insights:

- The verse teaches that even prophets are in need of Allah's mercy to complete their missions with honour.
- Maturidi uses this to emphasise that repentance wipes away the state of blame and restores one to divine favour.

- Maturidi explains that this verse continues the reference to Prophet Yūnus (alayhi al-salām), showing how divine mercy rescued him from what could have been a state of lasting disgrace.

- "**Had there not reached him a favour from his Lord**" (*lawlā an tadārakahū niʿmatun min rabbihī*) — The *niʿmah* here is Allah's mercy and pardon, encompassing both deliverance from the belly of the fish and the removal of the blame that might have otherwise clung to him. *Tadārakahū* means it overtook or reached him in time, indicating that Allah's grace intervened at the most critical moment.

- "**…he would have surely been cast**" (*la-nubidha*) — The verb means to be thrown out or expelled. This refers to the moment the fish released him, which, without Allah's favour, would have happened under circumstances of humiliation.

- "**…upon the barren shore**" (*bi'l-ʿarāʾ*) — *ʿArāʾ* means a place devoid of vegetation, shelter, or life — an inhospitable and exposed land. Maturidi notes that this image emphasises vulnerability: without Allah's mercy, Yūnus would have been left in a weakened state in a place offering no protection.

- "**…while being blamed**" (*wa huwa madhmūm*) — That is, carrying the censure of having acted hastily in leaving his people before Allah's permission.

- Maturidi explains that Allah's mercy not only saved Prophet Yūnus physically but also restored his honour, turning his story into one of repentance, forgiveness, and renewed mission rather than lasting shame.

- This verse reinforces the earlier lesson to the Prophet ﷺ (v.48): even a prophet as honoured as Yūnus (alayhi al-salām), needed divine rescue from the consequences of impatience — therefore the seal of the prophets must hold firmly to patience until Allah's command is fulfilled.

Surah al-Qalam – Verse 50

Arabic:
فَٱجْتَبَـٰهُ رَبُّهُۥ فَجَعَلَهُۥ مِنَ ٱلصَّـٰلِحِينَ

Tafsir:
"Then his Lord chose him and made him among the righteous."

Maturidi explains:

- "**Chose him**" (*ijtabāhu*) — Allah selected Prophet Yunus again for prophethood after his ordeal.
- His status was restored, proving that Allah's mercy can elevate even after error.

Maturidi's insights:

- This verse reassures the Prophet ﷺ that patience leads to vindication and honour.
- It also affirms that divine selection is not lost through a single lapse if repentance follows.

The theological lesson is twofold:

1. **For the Prophet** ﷺ — If Yūnus's story ended with restored honour through patience and repentance, then the Prophet ﷺ must hold firmly to patience in his own mission, confident that Allah's decree will lead to the best outcome.
2. **For the believers** — Even those who falter can, through sincere turning back to Allah, be raised again to high standing. Divine mercy is not only pardoning but also restoring.

This conclusion to Yūnus's episode transitions smoothly back to the surah's immediate audience — the Quraysh — who are about to be reminded of the fate awaiting the disbelievers if they persist in rejection.

Surah al-Qalam – Verse 51

Arabic:

وَإِن يَكَادُ ٱلَّذِينَ كَفَرُواْ لَيُزْلِقُونَكَ بِأَبْصَـٰرِهِمْ لَمَّا سَمِعُواْ ٱلذِّكْرَ وَيَقُولُونَ إِنَّهُۥ لَمَجْنُونٌ

Tafsir:

"And indeed, those who disbelieve would almost make you slip with their eyes when they hear the message, and they say, 'Indeed, he is mad.'"

Maturidi explains:

- "**Make you slip with their eyes**" — An expression meaning to harm with intense hatred, some interpreting it as the evil eye.
- The hatred is triggered when they hear the Qur'an, which challenges their authority and beliefs.

Maturidi's insights:

- This shows the depth of their hostility — they cannot refute the message, so they resort to slander and wishing harm.

- Repeating the accusation of madness connects the end of the surah to its opening, framing the whole chapter as a defence of the Prophet's truthfulness.

Surah al-Qalam – Verse 52

Arabic:
وَمَا هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ

Tafsir:
"But it is nothing except a reminder to the worlds."

Maturidi explains:

- The Qur'an is presented as universal guidance, not restricted to Arabs or a specific time.
- "**Reminder**" — A call back to truth and the fitrah (innate disposition) of recognising Allah.

Maturidi's insights:

- Ending with this statement asserts that the Qur'an's message is elevated above personal disputes — it is a mercy for all creation.
- The surah closes by affirming that the Prophet ﷺ's mission is global and timeless, refuting any attempt to dismiss it as personal ambition or cultural folklore.

This verse closes the surah on two key theological affirmations:

1. The Qur'an is a mercy and a reminder from Allah, not a product of human madness or invention.

2. Its universality leaves no one outside its scope — the warning and guidance apply equally to all.

Maturidi observes that by ending here, the surah circles back to its opening themes: the truthfulness of the Prophet ﷺ, the certainty of divine judgment, and the moral separation between those who accept the reminder and those who mock it.

Surah al-Ḥāqqah – Verse 1

Arabic:
ٱلْحَآقَّةُ

Tafsir:
"The Inevitable Reality."

Maturidi explains:

- "**Al-Ḥāqqah**" — A name for the Day of Judgment, meaning the event that will make the truth manifest and confirm all that Allah and His messengers have warned of.
- It is called this because it is the day when promises and threats will be fulfilled without the slightest deviation.
- Maturidi explains that the term comes from the root **ḥ-q-q** (حقّ), which conveys *truth, certainty, and realization*.

It is called *al-Ḥāqqah* because:

- It is the **event that will certainly happen**, unlike the denials of disbelievers.

- It will reveal the **truth of matters**: the truth of faith vs. disbelief, obedience vs. sin.
- It is the Day that will **give everyone their due right** (*ḥaqq*).

Maturidi's insights:

- The definite article *al-* and the form of the word convey both certainty and singular importance — there is no "reality" like this one.
- The term also implies that all disputes and denials will be settled conclusively; falsehood will have no ground left.
- For Maturidi, naming the Day in such a way forces the listener to confront the inevitability and seriousness of the event.
- Maturidi notes that the Qur'an often names the Day of Judgment with titles that evoke awe and fear: *al-Qāriʿah, al-Ṣākhkhah, al-Ghāshiyah*. Each emphasizes a different aspect. *Al-Ḥāqqah* stresses the finality and undeniability.

Surah al-Ḥāqqah – Verse 2

Arabic:
مَا ٱلْحَآقَّةُ

Tafsir:
"What is the Inevitable Reality?"

Maturidi explains:

- This rhetorical question is meant to magnify the subject, drawing the listener's mind to its weight and mystery.
- It is not posed because the Prophet ﷺ or believers are ignorant of it, but to awaken attention and stir reflection.

Maturidi's insights:

- Maturidi notes that the Qur'an often uses such questions to provoke awe and mental engagement before giving details.
- Here, the repetition deepens the sense of suspense: the first mention names it; the second asks the listener to consider its magnitude.

Surah al-Ḥāqqah – Verse 3

Arabic:

وَمَآ أَدْرَىٰكَ مَا ٱلْحَآقَّةُ

Tafsir:

"And what will make you know what the Inevitable Reality is?"

Maturidi explains:

- The formula *"And what will make you know"* occurs in the Qur'an to signal that the matter is beyond full human comprehension.
- The Day of Judgment is unlike anything in worldly experience, so it cannot be fully grasped until it occurs.

Maturidi's insights:

- The verse underscores that even with revelation, the full reality of that Day is beyond imagination — a further reason for humility and preparation.
- For Maturidi, this threefold opening — name, rhetorical question, and "what will make you know" — builds an escalating sense of inevitability and awe before moving to historical proofs.

Surah al-Ḥāqqah – Verse 4

Arabic:
كَذَّبَتْ ثَمُودُ وَعَادٌۢ بِٱلْقَارِعَةِ

Tafsir:
"Thamud and 'Aad denied the Striking Calamity."

Maturidi explains:

- "**Thamud**" — The people of Prophet Ṣāliḥ عليه السلام, known for their skill in carving homes into mountains, yet arrogant in disbelief.
- "**'Aad**" — The people of Prophet Hūd عليه السلام, a powerful desert nation boasting in their strength.
- "**Denied**" — They rejected both the message and the warning of punishment.
- "**The Striking Calamity**" (*al-Qāriʿah*) — Another name for the Day of Judgment, also applied here to the devastating punishment they faced in this world.

Maturidi's insights:

- Linking *al-Qāriʿah* to their worldly destruction shows that their punishment was a foretaste of the greater, final calamity.
- Maturidi stresses the parallel: just as their denial brought a sudden, overwhelming end, so too will denial of the Hereafter end in destruction.

Surah al-Ḥāqqah – Verse 5

Arabic:
فَأَمَّا ثَمُودُ فَهُلِكُوا۟ بِٱلطَّاغِيَةِ

Tafsir:
"As for Thamud, they were destroyed by the overpowering blast."

Maturidi explains:

- "**Overpowering blast**" (*ṭāghiyah*) — An intense, overpowering sound or tremor, shattering their bodies and buildings.
- This word also conveys the idea of excess — a punishment exceeding anything they could resist.

Maturidi's insights:

- Maturidi notes the moral link: they were *ṭāghūn* (transgressors), so their destruction came through a *ṭāghiyah* — an overwhelming force matching their own excess.
- The destruction was swift, leaving no chance for reversal or escape.

Surah al-Ḥāqqah – Verse 6

Arabic:

وَأَمَّا عَادٌ فَهُلِكُواْ بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ

Tafsir:

"And as for 'Aad, they were destroyed by a screaming, violent wind."

Maturidi explains:

- "**Screaming**" (*ṣarṣar*) — A chilling, howling wind of extreme force.
- "**Violent**" (*ʿātiyah*) — Unrestrained, beyond human control or endurance.

Maturidi's insights:

- Their pride in physical might was answered with a force of nature they could not oppose.
- Maturidi highlights that the same wind which can be a mercy in gentle form becomes a deadly punishment when Allah wills.

Surah al-Ḥāqqah – Verse 7

Arabic:

سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَٰنِيَةَ أَيَّامٍ حُسُومًا فَتَرَى ٱلْقَوْمَ فِيهَا صَرْعَىٰ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ

Tafsir:

"He imposed it upon them for seven nights and eight days in succession, so you would see the people therein fallen as if they were hollow trunks of palm trees."

Maturidi explains:

- "**Imposed**" — The wind was set against them continuously without pause.
- "**In succession**" (*ḥusūm*) — Without break, cutting them off entirely.
- "**Hollow trunks**" — Their large bodies lay lifeless and empty, likened to palm trunks stripped of substance.

Maturidi's insights:

- The image is both physical and moral — their imposing forms were emptied of all power and pride.
- Maturidi notes the precision of the time given (seven nights, eight days) to stress that the punishment was measured and deliberate, not random.

Surah al-Ḥāqqah – Verse 8

Arabic:

فَهَلْ تَرَىٰ لَهُم مِّنۢ بَاقِيَةٍ

Tafsir:

"Do you see any remnant of them?"

Maturidi explains:

- After describing the annihilation of ʿĀd and Thamūd, the Qur'an challenges the listener: look — is there any trace left of them?
- Their civilizations, once mighty, were erased without remainder.

Maturidi's insights:

- For Maturidi, this is an invitation to reflect: the memory of their might survives only as a warning, not as a glory.
- It also signals that worldly strength is temporary, and what endures is the moral lesson drawn from history.
- This rhetorical question silences arrogance. Quraysh saw themselves as secure, yet the ruins of past nations lay visible on their trade routes.
- Theologically: permanence belongs only to Allah. Nations that rebel against Him are cut off entirely.

Surah al-Ḥāqqah – Verse 9

Arabic:

وَجَآءَ فِرْعَوْنُ وَمَن قَبْلَهُۥ وَٱلْمُؤْتَفِكَٰتُ بِٱلْخَاطِئَةِ

Tafsir:

"And Pharaoh came, and those before him, and the overturned cities, with sin."

Maturidi explains:

- "**Pharaoh**" — Refers specifically to the Pharaoh of Moses ﷺ, whose tyranny was coupled with rejection of clear signs.
- "**Those before him**" — Other tyrannical nations destroyed for similar rebellion, such as earlier rulers and disbelieving peoples.
- "**The overturned cities**" (*al-muʾtafikāt*) — The towns of the people of Lūṭ عليه السلام, overturned in punishment for their sins.

- "**With sin**" (*bil-khāṭiʾah*) — Here meaning a deliberate, grave offence against Allah, not a mistake or error.

Maturidi's insights:

- The verse collects examples across history to show the uniform outcome of persistent defiance — different nations, same fate.
- The choice of "overturned" for the people of Lūṭ conveys both physical destruction and moral inversion.
- Maturidi notes that this linkage of examples builds cumulative proof: no matter the time or place, arrogance before Allah ends in ruin.

Surah al-Ḥāqqah – Verse 10

Arabic:

فَعَصَوْا۟ رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَّابِيَةً

Tafsir:

"So they disobeyed the messenger of their Lord, so He seized them with an exceeding seizure."

Maturidi explains:

- "**Disobeyed the messenger**" — Rejection of a prophet is treated as direct disobedience to Allah Himself.
- "**Exceeding seizure**" (*rābiyah*) — Overwhelming, surpassing any other worldly punishment in its swiftness and scope.

Maturidi's insights:

- The emphasis is on their conscious choice — they rejected one sent with proof, knowing he was truthful.
- Maturidi highlights that Allah's "seizure" is proportionate to the arrogance and persistence of the sin.

Maturidi's Commentary

- **Disobedience of Messengers:**
  - The phrase *"fa-ʿaṣaw rasūla rabbihim"* highlights that their downfall was due to their disobedience, not lack of knowledge. They had clear warnings, but chose arrogance.
  - Maturidi emphasizes that "the messenger of their Lord" here applies generically — every nation rejected its prophet, and the pattern of destruction followed.
- **The Nature of the Seizure:**
  - *"Fa-akhadhahum akhdhatan rābiyah"* — "He seized them with an overwhelming seizure."
  - *Akhadh* (to seize) in Qur'anic language signifies divine punishment that none can resist.
  - *Rābiyah* comes from *r-b-w* meaning "to rise, to swell, to exceed." It indicates a punishment that was greater than what they expected or imagined — overpowering, exceeding all limits.
- **Parallels to Earlier Examples:**
  - Pharaoh drowned in the sea despite his armies.
  - The people of Lūṭ were overturned and pelted with stones.

- Each nation experienced a form of *akhdhah rābiyah* suited to its crimes, yet all shared the same root cause: rejection of divine truth.

- **Theological Point:**
  - Allah's punishment is neither arbitrary nor unjust. It is described as *rābiyah* (exceeding) to show that His justice matches the enormity of their sin.
  - Maturidi stresses that the severity of punishment is directly tied to the persistence and arrogance of their denial.
  - History shows that arrogance against messengers leads to overwhelming destruction.
  - Quraysh is warned: their rejection of Muhammad ﷺ places them in the same pattern as past nations. If Allah seized the mighty Pharaoh, how could Quraysh escape?

Surah al-Ḥāqqah – Verse 11

Arabic:

إِنَّا لَمَّا طَغَا ٱلْمَآءُ حَمَلْنَـٰكُمْ فِى ٱلْجَارِيَةِ

Tafsir:

"Indeed, when the water overflowed, We carried you in the sailing ship."

Maturidi explains:

- Refers to the flood of Nūḥ عليه السلام.
- "**Overflowed**" — The water exceeded all bounds, covering the earth by Allah's command.

- "**We carried you**" — Humanity's survival was preserved in those saved with Nūḥ, from whom later generations descended.

Maturidi's insights:

- Maturidi stresses that this direct address to the listener ("We carried you") makes the event personal — our own existence depends on Allah's mercy in that moment.
- The verse is not mere history but a reminder of humanity's debt to Allah's deliverance.

Surah al-Ḥāqqah – Verse 12

Arabic:

لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَآ أُذُنٌ وَٰعِيَةٌ

Tafsir:

"That We might make it for you a reminder, and that a conscious ear might remember it."

Maturidi explains:

- "**Reminder**" — The preservation of the story of the flood serves as a lasting moral lesson for all generations.
- "**Conscious ear**" (*udhun wāʿiyah*) — An ear that listens attentively and retains what it hears, implying not only hearing but understanding and acting upon it.

Maturidi's insights:

- Maturidi emphasises the link between memory and responsibility — hearing truth creates an obligation to respond.
- The survival of these stories in revelation is part of Allah's ongoing mercy, providing guidance long after the events themselves.

Surah al-Ḥāqqah – Verse 13

Arabic:

فَإِذَا نُفِخَ فِى ٱلصُّورِ نَفْخَةٌ وَٰحِدَةٌ

Tafsir:

"Then, when the Trumpet is blown with a single blast."

Maturidi explains:

- With one command, the Trumpet is sounded, and resurrection begins.

Maturidi's insights:

- Resurrection requires only one act, one divine decree.
- This rebukes skeptics: the same God who created with a word will re-create with a word.

Maturidi's Commentary

- **The Trumpet (Ṣūr):**
  - The word *ṣūr* refers to the horn that will be blown by the angel Isrāfīl.

- Maturidi explains that this imagery is not metaphorical but a real event decreed by Allah.

- The blowing of the trumpet marks the beginning of the universal upheaval leading to resurrection.

- **"Nafkhah wāḥidah" (a single blast):**
  - Maturidi notes that only **one blast is mentioned here**, to emphasize the suddenness and completeness of the event.
  - Elsewhere in the Qur'an, two or three blasts are mentioned:
    - **The blast of terror** (*nafkhatu al-fazaʿ*).
    - **The blast of death/destruction** (*nafkhatu al-ṣaʿq*).
    - **The blast of resurrection** (*nafkhatu al-baʿth*).
  - In this verse, the focus is on the decisive blast that ushers in the overwhelming collapse of the cosmos.

- **Theological Reflections:**

  - The fact that the entire universe collapses at a *single command* (*nafkhah wāḥidah*) demonstrates Allah's absolute power.
  - No resistance, delay, or second chance is possible — one divine signal is enough to overturn creation.
  - This rebukes those who deny resurrection, showing how effortless it is for Allah who created existence to also end it.
  - Arrogance over wealth, power, or disbelief crumbles when reminded that a single blast will end all life.
  - Believers are reminded to prepare, for the Day begins in an instant without warning.

Surah al-Ḥāqqah – Verse 14

Arabic:

وَحُمِلَتِ ٱلْأَرْضُ وَٱلْجِبَالُ فَدُكَّتَا دَكَّةً وَٰحِدَةً

Tafsir:

"And the earth and mountains are lifted up and crushed with a single crushing."

Maturidi explains:

- At that blast, the very foundations of creation — earth and mountains — are uprooted and destroyed.

Maturidi's insights:

- The strongest symbols of permanence collapse.
- This proves human weakness: if mountains cannot resist, how can man deny resurrection?

Maturidi's Commentary

- **The Cosmic Upheaval:**
  - The verse describes the cataclysm following the trumpet blast.
  - *"Ḥumilat al-arḍ wa-l-jibāl"* — "the earth and the mountains will be lifted up."
    - Maturidi explains this as the earth being violently shaken and torn from its normal stability.
    - The mountains, which people regard as symbols of firmness, will also be uprooted and carried.

- **"Fadukkata dakkatan wāḥidah" (crushed with a single crushing):**

- *Dakk* means to pulverize, to flatten, to break down into pieces.
- Despite their immensity, mountains will be reduced to dust in an instant.
- Maturidi stresses the word *wāḥidah* (single) — this overwhelming transformation happens at once, not gradually.

- **Theological Point:**
  - The verse emphasizes Allah's absolute qudrah (power): what humans see as the most unshakable realities — earth and mountains — are undone by a single command.
  - Maturidi points out that this directly confronts those who deny resurrection. If even mountains can be destroyed instantly, how much easier is it for Allah to recreate human beings?

- **Symbolism of Stability Removed:**
  - Earth and mountains normally symbolize stability and permanence. Their annihilation shows that on that Day, all illusions of permanence vanish.
  - Nothing in creation has intrinsic permanence; only Allah is everlasting (*al-Bāqī*).

- **Lesson:**
  - The verse humbles human arrogance by showing that the strongest elements of creation are fragile before Allah's command.
  - It warns Quraysh: if Allah can dismantle the universe itself, He can certainly overturn their power and pride.

Surah al-Ḥāqqah – Verse 15

Arabic:

فَيَوْمَئِذٍ وَقَعَتِ ٱلْوَاقِعَةُ

Tafsir:

"Then on that Day, the Event occurs."

Maturidi explains:

- *Al-Wāqiʿah* (the Occurrence) — another name for Judgment.
- What prophets warned of becomes undeniable reality.

Maturidi's insights:

- The certainty is emphasised: the Event is not hypothetical but inevitable.
- Denial ends, but too late.

Maturidi's Commentary

- **"Wa Waqaʿat al-Wāqiʿah":**
    - The verse declares the unfolding of the **Day of Judgment**.
    - *Al-Wāqiʿah* (the Occurring) is another Qur'ānic name for the Resurrection, used elsewhere (Sūrah al-Wāqiʿah 56:1).
    - Maturidi notes that this wording stresses **certainty** — not possibility, not metaphor, but a real event that will *fall* upon creation without escape.
- **Connection to the Preceding Verses:**
    - After describing the trumpet blast and the crushing of earth and mountains, Allah affirms the result: the great event has come.
    - It is the logical conclusion — the destruction of the cosmos ushers in the beginning of accountability.
- **The Weight of the Word *Wāqiʿah*:**
    - *Waqaʿa* in Arabic means "to fall, to happen, to descend suddenly and heavily."

- This conveys both inevitability and impact: when it "falls," it changes everything and cannot be resisted.

- **Theological Point:**
  - Maturidi underlines that naming the Day with multiple titles (*al-Ḥāqqah, al-Wāqiʿah, al-Ṣākhkhah, al-Qāriʿah*) reflects its multiple aspects: certainty, suddenness, severity, and inescapability.
  - The Qur'an confronts deniers with different angles of the same truth — there will be no way to explain it away when it occurs.

- **Lesson:**
  - The believer must live with awareness that the *Wāqiʿah* is not distant but certain.
  - The disbeliever who denies it will find the very reality they mocked descending upon them suddenly, inescapably.

Surah al-Ḥāqqah – Verse 16

Arabic:

وَٱنشَقَّتِ ٱلسَّمَآءُ فَهِىَ يَوْمَئِذٍ وَاهِيَةٌ

Tafsir:

"And the sky is split apart, for that Day it is fragile."

Maturidi explains:

- The heavens, once seen as unbreakable, will tear open and weaken.

Maturidi's insights:

- The Qur'an shatters illusions of permanence. The sky itself will collapse.
- This symbolises the unveiling of the unseen — nothing remains hidden.

Maturidi's Commentary

- **The Splitting of the Sky:**
- *"Wan shaqqat al-samāʾ"* — "the heaven will split apart."
- Maturidi explains that the sky, which appears to humans as a vast, seamless, and impenetrable structure, will be torn and broken.
- This dismantling of the heavens mirrors the upheaval of the earth and mountains described earlier.
- **"Wāhiyah" (Fragile, Weak):**
- The Qur'an describes the sky as *wāhiyah* — weak, flimsy, without its usual firmness.
- In this world, the heavens are a sign of stability, protection, and order. On that Day, they will lose their cohesion and collapse.
- Maturidi highlights the contrast: what people assumed to be most enduring will be exposed as fragile before Allah's command.

Theological Point:

- This verse affirms Allah's absolute power over the cosmos.
- The heavens, which encompass all created beings, are themselves created and therefore destructible.

- For Maturidi, this undermines any claim that celestial bodies or heavenly realms possess inherent divinity — their fragility proves they are contingent, not eternal.
- Creation that seems most solid and permanent is in reality dependent on Allah's sustaining will.
- On the Day of Resurrection, all illusions of permanence are stripped away; only Allah, *al-Qayyūm* (the Sustainer), remains.

Surah al-Ḥāqqah – Verse 17

Arabic:

وَٱلْمَلَكُ عَلَىٰٓ أَرْجَآئِهَا ۚ وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَٰنِيَةٌ

Tafsir:

"And the angels will be on its sides, and eight will bear the Throne of your Lord above them that Day."

Maturidi explains:

- Angels surround the heavens, awaiting command.
- Eight mighty angels bear the Throne of Allah.

Maturidi's insights:

- This magnifies divine majesty: even the greatest of creation stand in awe and servitude.
- Allah does not "need" carriers; their bearing of the Throne is symbolic of His grandeur.

Maturidi's Commentary

- **The Angels on the Edges:**

- *"Wal-malak ʿalā arjāʾihā"* — the angels will be stationed on the edges of the heavens after they are split apart.
- Maturidi explains this as the angels surrounding creation, awaiting the command of Allah, signifying their complete readiness for the events of the Day of Judgment.
- **The Bearers of the Throne:**
- *"Wa-yaḥmilu ʿarsha rabbika fawqahum yawmaʾidhin thamāniyah"* — "and on that Day eight will bear the Throne of your Lord above them."
- In the present world, a group of angels already bear the Throne (*ḥamalat al-ʿarsh*).
- On the Day of Judgment, their number will be eight — either eight angels, or eight ranks/armies of angels.
- Both interpretations are cited, but the Qur'an leaves the exact form unspecified.

Nature of the Throne (*ʿArsh*):

- Maturidi emphasizes that the *ʿArsh* (Throne) is not a "seat" where Allah sits — Allah is exalted above place and direction.
- The *ʿArsh* is a created entity, the greatest of Allah's creations, symbolizing His majesty and dominion.
- The angels' bearing of it is an act of obedience and honor, not because Allah needs it to support Him.

Theological Point:

- The verse demonstrates the greatness of the angels and their role in glorifying Allah, but also their utter servitude.
- It rejects anthropomorphic understandings: Allah is not "carried," nor is He contained. The *ʿArsh* itself is created and subject to Him.

- By mentioning "eight," Allah highlights the majesty and scale of that Day — when even the greatest angels stand in awe, bearing the Throne.
- The grandeur of the Hereafter dwarfs human imagination: heavens torn apart, angels in ranks, the Throne borne in majesty.
- For the disbelievers, this is a scene of terror; for the believers, it is a reminder of Allah's supreme authority and justice.

Maturidi's Expanded Commentary

On the ʿArsh (Throne):

- Māturīdī affirms that the *ʿArsh* is a real, created entity — the greatest of Allah's creations, signifying His majesty and dominion.
- But he is absolutely clear: **Allah is not in need of the Throne, nor does He dwell upon it.**
- The angels carrying the Throne are honored servants, not because Allah requires the support, but to manifest the greatness of the Day and the majesty of His dominion.

Against Anthropomorphism:

- Some literalists in early kalām circles read verses like this to imply that Allah is "sitting on" or "established above" the ʿArsh.
- Māturīdī rejects this entirely. He insists that Allah is **beyond place, direction, and spatial confinement.**
- The Qur'an itself refutes any anthropomorphism: *"laysa ka-mithlihi shayʾ"* (42:11) — "There is nothing like unto Him."

Where is Allah?

- Māturīdī explains: Allah **exists without a place (bilā makān)**, before the creation of space and time.
- Place is a created category; Allah existed when there was no *where*, and He remains as He always was.
- Thus, to ask "where is Allah?" in the physical sense is meaningless, because He is not contained, limited, or bound.

- **Meaning of Allah being "above the Throne":**
- Verses like *"ar-Raḥmān ʿalā al-ʿarsh istawā"* (20:5) are interpreted by Māturīdī as metaphors of **dominion, sovereignty, and absolute control** — not physical location.
- To say Allah is "above" the ʿArsh means His command and power encompass all creation, not that He is situated in a place.
- If Allah were literally above the ʿArsh, He would be limited by direction and place — which would contradict His transcendence (*tanzīh*).

Theological Foundation:

- Allah is eternal (*qadīm*), independent (*ghaniyy*), incomparable (*munazzah* from attributes of creation).
- He is neither inside the world nor outside in a spatial sense — He simply **is**, and all things depend on Him.
- Māturīdī's creed emphasizes: Allah's existence does not resemble the existence of created things; He is not bound by time, direction, or dimension.

- The image of the angels bearing the Throne highlights the greatness of that Day and the majesty of Allah's dominion.
- But the verse does not imply Allah sits on or resides above the ʿArsh — rather, the *ʿArsh* itself, despite its enormity, is only a **created symbol** of His kingship.
- True belief is to affirm Allah's transcendence: He existed before the ʿArsh, and His reality is independent of place.

Surah al-Ḥāqqah – Verse 18

Arabic:

يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنكُمْ خَافِيَةٌ

Tafsir:

"That Day you will be presented; nothing of you will be hidden."

Maturidi explains:

- All are brought forth, exposed, without concealment.
- Every deed, word, and intention is laid bare.

Maturidi's insights:

- Maturidi stresses perfect justice: no excuse, no denial, no hidden act.
- Even limbs and tongues testify (cf. 24:24, 36:65).

Maturidi's Commentary

- **The Presentation:**
    - *"Tuʿraḍūn"* — "you will be presented" — refers to being brought forth before Allah for accountability.
    - Maturidi explains this as an all-encompassing exposure: every human, believer and disbeliever, will be unveiled before their Lord.
- **Nothing Hidden:**
    - *"Lā takhfā minkum khāfiyah"* — "nothing will be hidden from you."
    - This means both the **outward and inward**:
        - Actions, whether public or secret.
        - Intentions, motives, and thoughts of the heart.
    - Maturidi stresses that Allah's knowledge already encompasses these, but on that Day, they will be revealed so that no one can deny or dispute their record.
- **Theological Implications:**
    - There is no intercession or excuse without Allah's permission; the truth of each person will be fully exposed.
    - The verse refutes those who think they can hide behind lineage, wealth, or idols. Even hidden sins, concealed in this world, will stand in plain sight.
    - For Maturidi, this illustrates perfect divine justice: judgment is based on complete, undeniable knowledge.
- **Lesson:**

- Since nothing will be hidden then, a believer should strive to purify what is hidden now — sincerity of intention (*ikhlāṣ*), hidden deeds of righteousness, repentance for secret sins.
- Awareness of this reality keeps the servant humble and cautious, avoiding hypocrisy and cultivating taqwā.

Surah al-Ḥāqqah – Verse 19

Arabic:

فَأَمَّا مَنْ أُوتِيَ كِتَٰبَهُۥ بِيَمِينِهِۦ فَيَقُولُ هَآؤُمُ ٱقْرَءُوا۟ كِتَٰبِيَهْ

Tafsir:

"Then as for he who is given his book in his right hand, he will say, 'Here, read my record!'"

Maturidi explains:

- "**Given his book**" — Each soul is handed the written record of its deeds.
- "**Right hand**" — A symbol of acceptance, success, and honour before Allah.
- His joy leads him to call others to read, confident that the record confirms his salvation.

Maturidi's insights:

- The eagerness to display the record reflects certainty in Allah's mercy and the sweetness of a conscience at peace.
- Maturidi highlights that the act of showing the book is itself a reward, turning past obedience into eternal pride.

- This stands in sharp contrast to the humiliation of those who will conceal their records (v.25 onwards).

Maturidi's Commentary

- **Receiving the Record in the Right Hand:**
  - *"Utiya kitābahu biyamīnih"* — "given his record in his right hand" symbolizes acceptance, salvation, and honor.
  - Maturidi explains that the right hand is associated with auspiciousness and dignity. Being handed the record on this side signifies that the person is destined for mercy and Paradise.
- **Joyful Proclamation:**
  - The believer says: *"Hāʾumu iqraʾū kitābiyah"* — "Here, read my record!"
  - The word *hāʾumu* is a call of invitation, as if saying, "Come, read!"
  - Maturidi highlights that the believer's joy is so overwhelming that he calls others to witness his success. His book, once a source of fear, becomes a source of pride.
- **Why the Believer Rejoices:**
  - In the dunya, he struggled with obedience, repentance, and accountability, uncertain of his fate.
  - On that Day, seeing his record in his right hand confirms Allah's acceptance.
  - His joy is not arrogance, but gratitude that Allah's mercy covered his shortcomings.

- **Theological Reflections:**
    - The Qur'an portrays the *record* (*kitāb*) as literal and real, not metaphorical. Every deed is written and preserved.
    - For Maturidi, this affirms divine justice: no one is rewarded or punished without evidence.
    - The believer's transparency contrasts the hypocrite's secrecy — here, the righteous openly display their record without fear.
- **Lesson:**
    - A true believer should live as if every action is being written — because it is.
    - The joy of the Hereafter is not in worldly achievement but in seeing one's record reflect sincere faith and righteous deeds.

Surah al-Ḥāqqah – Verse 20

Arabic:

إِنِّى ظَنَنتُ أَنِّى مُلَـٰقٍ حِسَابِيَهْ

Tafsir:

"Indeed, I was certain that I would meet my account."

Maturidi explains:

- His joy stems from prior conviction: he lived with awareness that accountability was inevitable.
- "**Certain**" (*ẓanantu*) — Here means firm belief, not doubt.

Maturidi's insights:

- Maturidi stresses that the decisive factor is living with certainty of the Hereafter; this belief shaped his deeds and saved him.
- The verse ties reward to conviction — those who prepare with faith and expectation rejoice, those who deny are ruined.

Maturidi's Commentary

- **The Believer's Statement:**
  - The one who receives his record in his right hand declares: *"Innī ẓanantu annī mulāqin ḥisābiyyah"* — "I was certain I would meet my account."
  - Maturidi explains that *ẓanantu* here does not mean "mere assumption" but **firm conviction** (*yaqīn*). It reflects the believer's constant awareness that accountability before Allah was inevitable.
- **Why This Certainty Matters:**
  - The believer lived with the conviction that every deed would be reckoned.
  - This awareness kept him humble, restrained his desires, and motivated righteous deeds.
  - By contrast, the deniers lived as though there were no accountability, which led them to arrogance and heedlessness.
- **Meeting the Account (*Mulāqī ḥisābīyah*):**
  - Maturidi emphasizes that this phrase affirms the **reality of resurrection and judgment**.

- To “meet one’s account” means facing the consequences of every action, good and bad, written in the record.
- For the believer, the moment of facing the record becomes one of relief and joy, because he prepared for it throughout his life.

- **Theological Reflections:**
  - Faith is not complete without certainty in the Hereafter. Denying accountability undermines belief in divine justice.
  - This verse rebukes the Quraysh and others who acted as if no reckoning would ever come.
  - Maturidi underlines that conviction in the Day of Judgment is part of *īmān* itself; without it, deeds lose their sincerity and weight.
- **Lesson:**
  - A believer’s constant mindfulness of the reckoning shapes his character and actions.
  - True success lies in living with **yaqīn of the Hereafter**, which transforms fear into joy when the record is handed over.

Surah al-Ḥāqqah – Verse 21

Arabic:

فَهُوَ فِى عِيشَةٍ رَّاضِيَةٍ

Tafsir:

"So he will be in a pleasant life."

Maturidi explains:

- "**Pleasant life**" — A life fully satisfying, without deficiency or worry.
- It refers to eternal bliss in Paradise, both material and spiritual.

Maturidi's insights:

- For Maturidi, the perfection of this life is in contrast to the fleeting joys of the world, which were always mixed with hardship.
- The adjective *rāḍiyah* suggests not only that the life pleases him, but that it accords with Allah's approval.

Maturidi's Commentary

- **The Reward of Certainty:**
  - Because the believer lived with conviction of accountability and prepared for it, Allah rewards him with *ʿīshah rāḍiyah* — a life of complete satisfaction.
  - Maturidi explains that this is both **material and spiritual bliss**: no hardship, no fear, no grief.
- **Meaning of *ʿĪshah Rāḍiyah*:**
  - *ʿĪshah* means livelihood or mode of life.
  - *Rāḍiyah* can mean either:
    1. **Pleasing** — a life that is delightful and satisfying in itself.

2. **Well-pleased** — i.e., the believer is content with it, free of any complaint.

- Maturidi notes that both meanings apply: the life itself is full of blessings, and the believer's heart is entirely satisfied.

- **Contrast with the Worldly Life:**
  - In the dunya, even the wealthiest and most comfortable lives carry worry, fear, and dissatisfaction.
  - In the ākhirah, the believer's life is *rāḍiyah* — no deficiency, no anxiety, only pure contentment.
- **Theological Reflections:**
  - Allah alone grants *riḍā* (contentment). True satisfaction does not come from possessions but from Allah's mercy.
  - For Maturidi, the believer's joy here is not only in the removal of hardship, but in **knowing Allah's acceptance**.
  - This verse teaches that preparing for accountability leads to lasting peace.
  - The "pleasant life" of Paradise is both external (luxuries, delights) and internal (contentment, peace of heart).
  - The true success of a believer is to attain Allah's riḍā (pleasure), mirrored in *ʿīshah rāḍiyah*.

Surah al-Ḥāqqah – Verse 22

Arabic:

فِى جَنَّةٍ عَالِيَةٍ

Tafsir:

"In an elevated Garden."

Maturidi explains:

- "**Elevated**" — Describes both the lofty position of the gardens and the exalted honour of those admitted.
- The gardens are not just lush but raised in rank and splendour.

Maturidi's insights:

- Height symbolises closeness to Allah, freedom from harm, and dignity above the punishments below.
- Maturidi often stresses that Paradise combines physical beauty with spiritual nearness to Allah — both are included here.

Maturidi's Commentary

- **Description of the Believer's Abode:**
    - After stating that the believer will be in a *ʿīshah rāḍiyah* (a content and pleasing life), Allah further specifies: *"fī jannatin ʿāliyyah"* — "in a lofty Garden."
    - Maturidi explains that *ʿāliyyah* (high, exalted) signifies both **spatial loftiness** and **spiritual nobility**.
- **Meanings of Loftiness:**

1. **Elevation in rank:** The Garden is exalted above all worldly abodes — no corruption, no sorrow, no death.

2. **Elevation in place:** The Qur'an often describes Paradise as being "above" (*fawq*), symbolizing its nearness to Allah's mercy and majesty.

3. **Elevation in honor:** The dwellers of this Garden are raised in dignity, a contrast to the humiliation of the deniers.

- **Contrast with the Deniers' Fate:**
    - While the believers are described as "lofty," the disbelievers will be described later as "in the lowest depths" (*fa-ummuhu hāwiyah* – v.32).
    - Maturidi highlights this literary balance: elevation vs. downfall, nobility vs. disgrace.
- **Theological Point:**
    - The "Garden" is a real, created abode, not a metaphor.
    - Its loftiness reflects Allah's generosity and the elevation of those who lived with īmān and taqwā.
    - The verse also refutes the idea that worldly elevation (status, wealth, power) is true nobility; rather, the *ʿāliyyah* Garden is the real elevation.
    - True honor is not worldly pride but the eternal rank Allah grants in Paradise.
    - Believers should strive for *ʿuluw* (spiritual loftiness) through humility, sincerity, and obedience, for this is what leads to the lofty Garden.

Surah al-Ḥāqqah – Verse 23

Arabic:

قُطُوفُهَا دَانِيَةٌ

Tafsir:
"Its fruits are near at hand."

Maturidi explains:

- Paradise's fruits will hang low, easily accessible without effort or labour.
- This represents abundance without toil.

Maturidi's insights:

- For those who toiled righteously in the world, the reward is ease and immediacy in the Hereafter.
- Maturidi contrasts this with the orchard of the parable in Surah al-Qalam: the greedy withheld fruit from the poor, while in Paradise fruit is freely offered to the righteous.

Maturidi's Commentary

- **Ease of Enjoyment:**
    - *"Quṭūfuhā dāniyah"* means that the fruits of Paradise are within easy reach of its inhabitants.
    - Maturidi explains that there will be no toil, climbing, or effort required; the branches bend and present themselves.
- **Contrast with the Worldly Life:**
    - In the dunya, people labor, struggle, and sometimes fail to reach what they desire.
    - In Paradise, Allah removes hardship entirely — desires are fulfilled instantly, without effort or frustration.
- **Symbol of Honor:**

- Low-hanging fruits signify that the dwellers of Jannah are honored guests.
- They are served by creation itself, not as laborers but as kings and queens in ease.
- Maturidi notes that this image reflects not only physical comfort but also dignity: blessings approach the believer, not the other way around.

- **Theological Reflections:**
  - This verse demonstrates Allah's generosity (*karam*). The pleasures of Paradise are abundant and facilitated directly by divine grace.
  - For Maturidi, it symbolizes the removal of every form of human limitation that once defined earthly life.
  - The believer who restrained himself in dunya is rewarded with effortless abundance in ākhirah.
  - Paradise is described in sensory detail so that hearts are drawn toward it and strengthened in patience against worldly trials.

Surah al-Ḥāqqah – Verse 24

Arabic:

كُلُوا۟ وَٱشْرَبُوا۟ هَنِيٓـًٔۢا بِمَآ أَسْلَفْتُمْ فِى ٱلْأَيَّامِ ٱلْخَالِيَةِ

Tafsir:

"Eat and drink in satisfaction for what you sent ahead in days past."

Maturidi explains:

- The righteous are invited to enjoy freely, their past deeds now transformed into eternal provision.
- "**Days past**" — Refers to their worldly life, fleeting in comparison but decisive in consequence.

Maturidi's insights:

- The contrast is sharp: temporary restraint in dunya becomes endless delight in ākhirah.
- Maturidi points out the justice of Allah — what was done for His sake is never lost but repaid with multiplied reward.

Maturidi's Commentary

- **The Command of Welcome:**
  - The believers are told: *"kulū wa-shrabū hanīʾan"* — "eat and drink in comfort and delight."
  - Maturidi notes that this is not merely permission but an **invitation of honor**, like a host welcoming honored guests.
- **"Hanīʾan" (with ease, without harm):**
  - In this world, food and drink can bring discomfort, illness, or dissatisfaction.
  - In Paradise, *hanīʾan* means pure enjoyment without any consequence — no hunger, no thirst, no sickness.
- **The Reason for Reward:**
  - *"Bimā aslaftum fī al-ayyām al-khāliyah"* — "for what you sent forth in the days past."

- Maturidi explains that this refers to righteous deeds done in the dunya.
- *Aslaftum* (you sent forth) portrays worldly actions as an **investment** whose fruits are reaped in the Hereafter.
- The "days past" emphasizes the brevity of dunya: a short span of struggle and patience leading to eternal joy.

- **Theological Reflection:**
  - While Paradise is ultimately by Allah's mercy, He attributes it here to the believers' deeds, showing the balance: mercy grants entry, deeds determine rank.
  - This verse refutes those who think deeds are meaningless — Maturidi stresses that action, faith, and sincerity all matter.
  - Every act of worship, patience, and obedience in this fleeting life is "sent ahead" as provision for eternity.
  - The comforts of Paradise are the direct fruits of one's past choices — a reminder that time in dunya should be spent in preparing for ākhirah.

Surah al-Ḥāqqah – Verse 25

Arabic:

وَأَمَّا مَنْ أُوتِيَ كِتَٰبَهُۥ بِشِمَالِهِۦ فَيَقُولُ يَٰلَيْتَنِى لَمْ أُوتَ كِتَٰبِيَهْ

Tafsir:

"But as for the one who is given his book in his left hand, he will say, 'Would that I had not been given my record!'"

Maturidi explains:

- **"Left hand"** marks rejection and disgrace; it signals that the record contains nothing to rejoice over.
- The immediate wish to have **no record** at all shows certainty of condemnation—the book itself is the proof against him.

Maturidi's insights:

- Shame at the **evidence**, not merely at the punishment; the human being is confronted with his own authored case.
- Receiving with the left hand opposes the honour of the right-hand reception (vv.19–24); it is moral inversion made visible.

Maturidi's Commentary

- **The Opposite Case:**
  - After the joy of those who receive their record in the right hand, the Qur'an contrasts the despair of the denier: *"wa-ammā man ūtiya kitābahu bishimālihi."*
  - The left hand symbolizes rejection, dishonor, and humiliation.
- **Cry of Regret:**
  - The condemned one cries: *"yā laytanī lam ūta kitābiyah"* — "would that I had not been given my record!"
  - Maturidi explains this as the peak of despair: the very book that should testify to his deeds has become a witness against him.
  - It reflects the hopeless wish that the record of his life could simply vanish — but divine justice requires its exposure.

- **Theological Points:**
    - The *kitāb* (record) is real, not metaphorical. Every action is preserved and will confront its doer.
    - Maturidi stresses that Allah does not wrong anyone — the sinner's own deeds fill the book; he despairs only at the unveiling of truth.
    - The wish to escape accountability shows the futility of disbelief: denial in dunya was arrogance, but in ākhirah it turns into regret.
- **Lesson:**
    - This verse is a mirror of the earlier passage: the believer joyfully invites others to read his book; the disbeliever dreads anyone seeing his record.
    - The contrast is deliberate: certainty in the Hereafter leads to joy, denial leads to ruin.

Surah al-Ḥāqqah – Verse 26

Arabic:

وَلَمْ أَدْرِ مَا حِسَابِيَهْ

Tafsir

"And I never knew what my account would be."

Maturidi's Commentary

- **Cry of the Condemned:**

- After lamenting in verse 25, *"Oh, would that I had not been given my record,"* the disbeliever continues: *"wa-lam adri mā ḥisābiyyah"* — "I never knew what my account would be."
- Maturidi explains this as a confession of ignorance and negligence: in dunya, he lived without concern for accountability, acting as if no reckoning would ever come.

- **Two Layers of Meaning:**

1. **Ignorance in the World:** He lived heedlessly, ignoring the Prophet's warnings and never reflecting on his final account.

2. **Shock in the Hereafter:** Now, confronted with his record, he realizes the depth of his ruin — his ignorance was willful, not innocent.

- **Contrast with the Believers:**
  - The believer says in verse 20: *"Innī ẓanantu annī mulāqin ḥisābiyyah"* — "I was certain I would meet my account."
  - Here, the denier says the opposite: *"wa-lam adri mā ḥisābiyyah."*
  - Maturidi highlights this contrast as the essence of īmān vs. kufr: certainty vs. heedlessness.
- **Theological Reflections:**
  - Denial of accountability leads to arrogance in dunya and regret in ākhirah.
  - Allah does not punish without warning; the Prophet ﷺ conveyed the message, but the arrogant turned away as if ignorant.
  - This false "not knowing" is actually a form of culpable negligence (*ghaflah*).
- **Lesson:**

- The verse warns against living heedlessly — as if the record will never be opened.
- True wisdom is to remember constantly that every deed is being written, so that the Day of ḥisāb brings joy, not despair.

Surah al-Ḥāqqah – Verse 27

Arabic:

يَٰلَيۡتَهَا كَانَتِ ٱلۡقَاضِيَةَ

Tafsir:

"Oh, would that it (death) had been the decisive end!"

Maturidi explains:

- This is the cry of the one who receives his record in the left hand (vv. 25–29).
- He wishes that death had been the final end — *al-qāḍiyah* meaning "the terminator, the final judgment."
- In other words: "If only death had ended everything, and there were no resurrection, reckoning, or punishment."

Maturidi's insights:

- Maturidi stresses the irony: in dunya, the disbeliever mocked the Hereafter and clung to life; in ākhirah, he wishes death had been permanent.
- This wish exposes their true motive in denial: they wanted freedom from accountability, hoping death would erase all consequences.

- For Maturidi, the verse reveals two theological truths:
    1. The soul survives death: if death were annihilation, this regret would be meaningless. The verse confirms that punishment continues beyond death.
    2. Denial stems from desire, not evidence: their plea shows they never truly lacked proof — they just hoped to escape responsibility.
- He links this with Qur'an 32:12: *"If only you could see when the guilty hang their heads before their Lord, [saying], 'Our Lord, we have seen and heard, so return us…'"* — but it is too late.
- Death (*al-mawt*) thus becomes the disbeliever's false hope: they thought it ended life, but in reality it only began eternal judgment

Surah al-Ḥāqqah – Verse 28

Arabic:

مَآ أَغۡنَىٰ عَنِّي مَالِيَهۡ

Tafsir:

"My wealth has not availed me!"

Maturidi explains:

- The disbeliever, receiving his record in his left hand, now laments that all his wealth has brought no benefit, no protection.
- In dunya he clung to riches as his safeguard; in ākhirah they are worthless.

Maturidi's insights:

- Maturidi emphasises that this cry unmasks the illusion of dunya:
    - Wealth was treated as if it could buy security, honour, or even eternity.
    - On the Day of Judgment, wealth cannot ransom, bribe, or even delay punishment for a moment.
- He notes that the Qur'an elsewhere repeats this truth: *"Neither wealth nor children will avail, except one who comes to Allah with a sound heart."* (26:88–89).
- This verse ties denial directly to misplaced trust: instead of trusting Allah and the Hereafter, they trusted money.
- For Maturidi, this demonstrates divine justice: Allah exposes, in the Hereafter, the falseness of every worldly idol — wealth, status, tribe — all collapse in the face of truth.

Here we see the condemned person's progression of despair:

- Verse 26: wishing death had ended everything.
- Verse 27: admitting wealth cannot save.

Surah al-Ḥāqqah – Verse 29

Arabic:

هَلَكَ عَنِّى سُلْطَـٰنِيَهْ

Tafsir:

"My authority has perished from me!"

Maturidi explains:

- The disbeliever next laments the loss of *sulṭān* — meaning his worldly authority, power, arguments, or influence.
- In dunya he relied on status, lineage, or eloquence to defy prophets; in ākhirah all of it collapses.

Maturidi's insights:

- Maturidi underlines the irony: those who once used wealth and power to mock revelation now declare both destroyed.
- *Sulṭān* can mean both **political authority** and **rational argument** — both are useless now.
- Theological point: proof and authority belong to Allah alone; all other "power" is temporary illusion.

Surah al-Ḥāqqah – Verse 30

Arabic:
خُذُوهُ فَغُلُّوهُ

Tafsir:
"Seize him, then shackle him!"

Maturidi explains:

- This is the divine command given to the angels of punishment regarding the one who receives his record in the left hand.
- The order is sharp and immediate: *khudhūhu* ("seize him"), *faghullūhu* ("shackle him with chains").
- It reflects the sudden reversal of the arrogant man's condition — once free, proud, and untouchable, he is now helpless and bound.

Maturidi's insights:

- **Reversal of arrogance:**
    - In dunya he walked freely, boasting of power and independence.
    - In ākhirah, he cannot move an inch without being seized and chained.
- **Chains as humiliation:**
    - Maturidi points out that *ghullūhu* indicates shackles on the neck and hands, symbolising disgrace and absolute loss of dignity.
    - Just as he refused to "bind" himself with Allah's covenant of obedience, he is now bound in chains of punishment.
- **Proof of divine justice:**
    - The command is not arbitrary but proportionate: the one who denied Allah's power is made powerless; the one who defied servitude is forced into humiliating bondage.
- He often stresses that Qur'anic imagery of chains and shackles is not mere metaphor but a real punishment — while also carrying symbolic meaning: disbelievers are chained by their own arrogance in dunya, and those chains appear in reality in ākhirah.

Surah al-Ḥāqqah – Verse 31

Arabic:

ثُمَّ ٱلْجَحِيمَ صَلُّوهُ

Tafsir:

"Then throw him into the blazing Fire."

Maturidi explains:

- After the command to seize and shackle him (v. 29), comes the second order: cast him into *al-jaḥīm*, the fiercely blazing Fire.
- *Ṣallūhu* means to thrust, to roast, to expose continuously — not a passing encounter with the Fire, but ongoing immersion.

Maturidi's insights:

- **Escalation of punishment:**
  - The sequence is deliberate: humiliation by shackling, then torment by Fire.
  - It shows Allah's justice working step by step — no escape at any stage.
- **Fire as the mirror of arrogance:**
  - Maturidi notes that the denier "burned" in dunya with pride, greed, and rebellion. The Fire of ākhirah is the true reflection of that inner fire.
- **Contrast with the righteous:**
  - Earlier verses (v. 19–24) describe the believer joyfully receiving his record, rewarded with gardens. Now the denier, bound and disgraced, is thrust into the Fire.
  - The symmetry is striking — reward is as complete as punishment.
- **Not metaphor but reality:**

- Maturidi insists the torment of Fire is real, not allegory. Denial of its reality is itself a continuation of kufr.
- At the same time, the imagery teaches a moral lesson: Hell embodies the consequences of one's choices.

Surah al-Ḥāqqah – Verse 32

Arabic:

ثُمَّ فِى سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَٱسْلُكُوهُ

Tafsir:

"Then bind him in a chain whose length is seventy cubits."

Maturidi explains:

- After being seized (v. 29) and cast into the blazing Fire (v. 30), the sinner is subjected to an even harsher punishment — bound inside an immense chain, measured at seventy cubits in length.
- The verb *faslukūhu* means to insert or thread him into it, as though he is forced entirely through the chain's links.

Maturidi's insights:

- **Emphasis on enormity:**
  - The number seventy is not meant as a precise measurement but as a Qur'anic expression of vastness — a chain unimaginably long, heavy, and impossible to break.
  - It conveys the intensity of the humiliation, not mathematical detail.
- **Punishment mirrors crime:**

- Maturidi stresses the reversal:
  - In dunya, he refused to "bind" himself with Allah's covenant of obedience.
  - Now he is literally bound, imprisoned, and restrained.
- The chain symbolises his lifelong attachment to arrogance, greed, and sin — what he clung to becomes his fetter.

- **Psychological dimension:**
  - The punishment is not only physical but degrading.
  - The one who boasted of power, wealth, and freedom now cannot move a limb without being threaded into chains.
- **Theological point:**
  - For Maturidi, this verse proves that Hell's punishments are both **real** and **measured with divine justice**.
  - Nothing is random — each torment corresponds to the crime of denial and rebellion.

Surah al-Ḥāqqah – Verse 33

Arabic:

إِنَّهُۥ كَانَ لَا يُؤْمِنُ بِٱللَّهِ ٱلْعَظِيمِ

Tafsir:

"Indeed, he did not believe in Allah, the Magnificent."

Maturidi explains:

- Here the Qur'an identifies the root cause of the condemned man's fate: he **refused to believe in Allah**, the One described as *al-ʿAẓīm* — the truly Great, beyond all comparison.
- All his arrogance, corruption, and neglect stemmed from this central denial of Allah's majesty and authority.

Maturidi's insights:

- **Disbelief as arrogance:**
    - Maturidi often stresses that kufr is not innocent ignorance but willful arrogance. The denier knows signs of Allah's greatness but suppresses them.
    - To deny the *ʿAẓīm* is to belittle the Infinite — the greatest crime imaginable.
- **Theological lesson:**
    - Belief in Allah must include recognition of His greatness, sovereignty, and worthiness of worship. To reject or belittle this truth severs the soul from salvation.
- **Link to punishment:**
    - His disbelief in Allah's greatness is mirrored by his humiliation in chains and Fire. The one who refused to humble himself before the Majestic Lord is now broken and disgraced.
- **Contrast with believers:**
    - In verse 19, the righteous received their book in the right hand with joy because they did believe in Allah the Great, and that belief guided their actions.

- The denier's punishment here flows directly from the same principle — denial of Allah leads to collapse of all virtue.

Surah al-Ḥāqqah – Verse 34

Arabic:

وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ

Tafsir:

"And he did not encourage the feeding of the poor."

Maturidi explains:

- After mentioning his theological crime (denying Allah the Great, v. 32), the Qur'an exposes his **social failure**: he never urged, encouraged, or took part in feeding the poor.
- The verb *yaḥuḍḍu* means active encouragement — it is not only about feeding personally, but also promoting and urging others to do so.

Maturidi's insights:

- **Link between belief and action:**
  - Maturidi emphasises that denial of Allah leads inevitably to denial of human duty.
  - One who does not recognise the Giver of sustenance has no reason to share sustenance with others.
- **Crime of neglect, not just oppression:**

- It does not say he stole or oppressed the poor, but that he failed to even **encourage** feeding them.
- Maturidi points out that this shows how grave neglect is in Islam — omission of mercy is itself a crime.

- **Social theology:**
  - For Maturidi, true īmān manifests in compassion. Feeding the needy reflects gratitude to Allah and recognition of His mercy.
  - Kufr produces selfishness: no care for Allah's rights, no care for His creation.
- **Contrast with the righteous:**
  - In Surah al-Insān (76:8–9), the righteous are praised for feeding the poor, orphan, and captive purely for Allah's sake.
  - Here, the condemned is disgraced for the opposite — selfish neglect of the weak.

Surah al-Ḥāqqah – Verse 35

Arabic:

فَلَيْسَ لَهُ ٱلْيَوْمَ هَٰهُنَا حَمِيمٌ

Tafsir:

"So today he has no close friend here."

Maturidi explains:

- In the Hereafter, the one who denied Allah and neglected the poor finds himself utterly alone.
- *Ḥamīm* refers to a close, intimate friend — one who would normally rush to protect or support.
- On that Day, he has none.

Maturidi's insights:

- **Isolation as punishment:**
    - In dunya he enjoyed companionship, alliances, and social support that emboldened his arrogance.
    - In ākhirah, all such ties vanish; the Qur'an portrays him abandoned, with no friend to help or intercede.
- **True friendship is tied to īmān:**
    - Maturidi stresses that genuine *ḥamīm* only exists in belief and obedience. Friendship built on sin and arrogance collapses in the Hereafter.
    - Qur'an 43:67 echoes this: *"Close friends that Day will be enemies to one another, except for the righteous."*
- **Theological lesson:**
    - This verse demonstrates divine justice: one who rejected Allah's friendship (wilāyah) and spurned mercy toward people cannot expect friendship in Hell.
    - The denier is isolated both spiritually (cut off from Allah) and socially (cut off from creation).

Surah al-Ḥāqqah – Verse 36

Arabic:
وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ

Tafsir:
"And no food will there be for him except from ghislīn."

Maturidi explains:

- *Ghislīn* is described as a vile, filthy substance — the discharge, pus, and foul residue from the wounds and bodies of the people of Hell.
- It is the only "food" available for the condemned, and even that provides no nourishment or relief.

Maturidi's insights:

- **Justice by reversal:**
    - In dunya he enjoyed luxury, feasting on the best food while neglecting the hungry.
    - In ākhirah, his food is degradation itself — loathsome, disgusting, humiliating.
- **Spiritual meaning:**
    - Maturidi notes that Hell's food symbolises the soul's corruption. Just as he consumed arrogance and selfishness in life, he now consumes filth in the Hereafter.
- **Denial exposed:**
    - Those who denied resurrection because they could not imagine life without worldly pleasures are shown its

opposite: eternal existence, but with pleasures inverted into torment.

- **Contrast with believers:**
    - In earlier surahs (e.g., al-Insān 76:5–6), the righteous drink from pure springs flavoured with camphor and ginger.
    - Here, the denier has only *ghislīn* — a vivid contrast that reflects divine justice.

Surah al-Ḥāqqah – Verse 37

Arabic:
لَّا يَأۡكُلُهُۥٓ إِلَّا ٱلۡخَٰطِـُٔونَ

Tafsir:
"None will eat it except the sinners."

Maturidi explains:

- The Qur'an clarifies that *ghislīn* is not universal for all — it is reserved only for the *khāṭiʾūn*.
- *Khāṭiʾūn* means deliberate sinners, those who knowingly persist in error and rejection, not those who err unintentionally.

Maturidi's insights:

- **Restriction of punishment:**
    - Maturidi stresses that this shows Allah's justice: only those who deliberately reject truth and persist in arrogance face such food.

- It is not for the weak believer who sins but still affirms Allah — their fate is different, depending on divine mercy.

- **Food as reflection of the soul:**
  - The *khāṭiʾūn* corrupted themselves with arrogance and sin; in ākhirah their food reflects that corruption.
  - Just as good deeds nourish the soul, evil deeds rot it — and that rot becomes their sustenance.

- **Moral theology:**
  - For Maturidi, this verse proves that actions have consequences beyond this world. What one chooses to "consume" in life — truth or denial, mercy or greed — appears in tangible form in the Hereafter.

Surah al-Ḥāqqah – Verse 38

Arabic:
فَلَآ أُقْسِمُ بِمَا تُبْصِرُونَ

Tafsir:
"But no! I swear by what you see…"

Maturidi explains:

- Allah swears by everything humans can see — all visible creation around them.
- The oath is a rebuke to the deniers who mock resurrection, as if to say: the very world you look at daily testifies to My power.

Maturidi's insights:

- **Oaths in the Qur'an:**
    - Maturidi reminds that Allah does not swear to establish truth for Himself, but to **draw human attention**.
    - Since people are stubborn, Allah points to what they already witness — creation itself — as undeniable proof.
- **Visible world as argument:**
    - The heavens, earth, mountains, life, and death are signs of Allah's wisdom and power.
    - The deniers live among proofs, yet pretend blindness. The oath forces them to confront what they cannot deny.
- **Theological lesson:**
    - For Maturidi, this verse emphasises *naẓar* (reflection): reason itself, by observing creation, affirms that resurrection is possible and necessary.
    - The oath exposes denial as willful rebellion, not intellectual doubt.

Surah al-Ḥāqqah – Verse 39

Arabic:

وَمَا لَا تُبْصِرُونَ

Tafsir:

"…and by what you do not see."

Maturidi explains:

- Allah expands the oath: not only by the visible creation, but also by the unseen — realities hidden from human perception.
- This includes the unseen world of angels, spirits, revelation, Paradise, Hell, and the decrees of the Hereafter.

Maturidi's insights:

- **Comprehensive proof:**
    - By swearing on both *what you see* (v. 37) and *what you do not see* (v. 38), Allah encompasses all existence. Nothing lies outside His dominion.
- **Seen vs. unseen:**
    - Maturidi stresses that humans often only trust what they see, yet they already believe in many unseen realities (soul, reason, justice).
    - The Qur'an reminds them: the unseen is no less real than the seen, and Allah governs both.
- **Theological lesson:**
    - For Maturidi, this oath rebukes materialists and deniers (*dahriyyah*) who claimed only visible things exist.
    - Islam affirms both realms: what is perceptible through sense and what is known through revelation.
    - Resurrection, though unseen now, belongs to the same divine order that sustains the visible world.

Surah al-Ḥāqqah – Verse 40

Arabic:

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ

Tafsir:

"Indeed, it is surely the word of a noble Messenger."

Maturidi explains:

- After the emphatic oaths (vv. 37–38), Allah affirms: the Qur'an is not human invention, but the message conveyed faithfully by a *rasūl karīm* (noble Messenger).
- This refers primarily to **Jibrīl (Gabriel)**, who delivered revelation to the Prophet ﷺ. Some mufassirūn also extend it to the Prophet himself, as the Messenger who conveys to mankind.

Maturidi's insights:

- **The Qur'an's origin:**
  - Maturidi is clear: the Qur'an is Allah's speech (*kalām Allāh*), sent down through the agency of Jibrīl.
  - It is not the Prophet's composition, nor does it resemble poetry or soothsaying.
- **"Noble Messenger":**
  - Whether Jibrīl or the Prophet ﷺ, the title stresses dignity, trustworthiness, and purity.
  - Revelation is preserved from corruption because it is delivered by honourable messengers, free from deceit.
- **Refutation of slanders:**

- Quraysh accused the Prophet of being a poet, magician, or fortune-teller. This verse directly rejects those claims, affirming that the Qur'an is divine speech brought by a noble envoy.

- **Theological lesson:**
  - For Maturidi, this verse anchors *ʿaqīdah*: the Qur'an is uncreated, divine, and infallible.
  - It also highlights that Allah's message reaches humanity through His chosen messengers — the chain of truth that leaves no excuse for denial.

Surah al-Ḥāqqah – Verse 41

Arabic:
وَمَا هُوَ بِقَوْلِ شَاعِرٍ ۚ قَلِيلًا مَّا تُؤْمِنُونَ

Tafsir:
"And it is not the word of a poet; little is it that you believe."

Maturidi explains:

- Here Allah directly rebuts one of Quraysh's accusations: that the Qur'an is merely poetry.
- The Qur'an's content, style, and effect are entirely unlike the speech of poets.
- Their claim only exposed their unwillingness to accept its divine origin.

Maturidi's insights:

- **Distinction from poetry:**
  - Maturidi emphasises that poetry is built on imagination, exaggeration, and ornament.
  - The Qur'an, by contrast, is revelation: truth, law, and guidance, with rhetorical perfection beyond human craft.
- **"Little do you believe":**
  - This phrase (*qalīlan mā tuʾminūn*) shows that they had glimpses of recognition — they knew the Prophet ﷺ was not a poet — but their arrogance suppressed faith.
  - Their "little belief" was not sufficient for submission, so it is dismissed as worthless.
- **Theological lesson:**
  - For Maturidi, this verse shows that denial is not due to lack of clarity but stubbornness.
  - The Qur'an's miraculous nature (*iʿjāz al-Qurʾān*) refutes all claims of it being poetry or human speech.

Surah al-Ḥāqqah – Verse 42

Arabic:

وَلَا بِقَوْلِ كَاهِنٍ ۚ قَلِيلًا مَّا تَذَكَّرُونَ

Tafsir:

"Nor is it the word of a soothsayer; little is it that you take heed."

Maturidi explains:

- Another Qurayshi accusation is refuted: they alleged the Prophet ﷺ was a *kāhin* (soothsayer, fortune-teller).
- But the Qur'an is nothing like the incoherent rhymes and dark predictions of soothsayers.
- Instead of reflecting on this obvious difference, they refused to take heed.

Maturidi's insights:

- **Difference from soothsaying:**
  - *Kuhhān* (soothsayers) dealt in guesswork, superstition, and whispers from jinn, often mixed with lies.
  - The Qur'an, by contrast, is clarity, truth, law, and guidance, with no contradiction or falsehood.
- **"Little do you take heed":**
  - (*qalīlan mā tadhakkarūn*) means they had the capacity to reflect but refused to use it.
  - Their hearts recognised that the Prophet's message was unlike soothsaying, yet they deliberately ignored the reminder.
- **Theological lesson:**
  - Maturidi stresses that denial here is **moral, not intellectual**. The difference between revelation and fortune-telling was clear, but arrogance blinded them.
  - Revelation appeals to reason and fitrah (innate nature). To dismiss it as soothsaying is to reject both reason and innate awareness of truth.

Surah al-Ḥāqqah – Verse 43

Arabic:

تَنزِيلٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ

Tafsir:

"It is a revelation from the Lord of the worlds."

Maturidi explains:

- After rejecting the false claims (poetry, soothsaying), the Qur'an declares its true source: it is *tanzīl* — revelation, deliberately sent down from *Rabb al-ʿālamīn* (the Lord of all the worlds).
- This affirms that the Qur'an is not human speech, but divine communication with creation.

Maturidi's insights:

- **Universality of the message:**
  - Maturidi stresses that by saying *Rabb al-ʿālamīn*, the Qur'an shows its message is not limited to Quraysh, Arabs, or one nation.
  - The same Lord who created all beings sent this revelation for all humanity.
- **Contrast with human speech:**
  - Poetry and soothsaying are human constructs, based on imagination and lies.

- Revelation is divine truth, descending from the Creator Himself — absolute, uncorrupted, and beyond human capacity to produce.

- **Theological lesson:**
  - For Maturidi, this verse affirms the Qur'an as the eternal speech of Allah (*kalām Allāh ghayr makhlūq*), conveyed to mankind through His messenger.
  - It establishes tawḥīd in revelation: the One who is Lord of all worlds alone has the authority to send guidance for all worlds.

Surah al-Ḥāqqah – Verse 44

Arabic:

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ ٱلْأَقَاوِيلِ

Tafsir:

"And if he had fabricated against Us any sayings…"

Maturidi explains:

- This verse introduces a conditional scenario: if the Prophet ﷺ had falsely attributed any words to Allah — if he had invented even part of the Qur'an — then the consequence would be immediate and severe.
- *Taqawwul* means to deliberately fabricate, to claim falsely.

Maturidi's insights:

- **Proof of Prophethood:**
    - For Maturidi, this is a rational argument: the Prophet's survival and success prove he is truthful.
    - If he had invented, Allah would not have allowed him to prosper in his mission.
- **Contrast with poets and soothsayers:**
    - Unlike them, the Prophet ﷺ speaks only revelation. The Qur'an distinguishes him by placing him under Allah's direct protection and scrutiny.
- **Theological lesson:**
    - The very existence of the Qur'an and the Prophet's enduring mission is evidence of divine support.
    - Denial of his truthfulness contradicts both reason and revelation: reason sees the impossibility of falsehood enduring under Allah's will; revelation testifies that fabrication would have been instantly punished.

Surah al-Ḥāqqah – Verse 45

Arabic:

لَأَخَذْنَا مِنْهُ بِٱلْيَمِينِ

Tafsir:

"We would have seized him by the right hand."

Maturidi explains:

- If the Prophet ﷺ had fabricated speech in Allah's name, Allah Himself would have seized him swiftly and decisively.
- *Akhadhnā* ("We would have seized") conveys overpowering capture.
- *Bi'l-yamīn* literally "by the right hand," symbolises strength and absolute control.

Maturidi's insights:

- **Certainty of divine justice:**
    - The Prophet ﷺ is under Allah's direct authority. Were he to misattribute even a word, Allah would not delay punishment.
- **Right hand as power:**
    - Maturidi notes that in Arabic usage, seizing someone by the right hand represents total overpowering, without resistance.
- **Theological point:**
    - This verse proves the Qur'an's authenticity: the Prophet's continued mission, protection, and success are themselves signs of his truthfulness.
    - Allah's wisdom does not allow a liar to endure in the role of messenger.
- **Moral insight:**
    - The verse also teaches believers: speaking in Allah's name without truth is among the gravest crimes. Revelation cannot be manipulated.

Surah al-Ḥāqqah – Verse 46

Arabic:
ثُمَّ لَقَطَعۡنَا مِنۡهُ ٱلۡوَتِينَ

Tafsir:
"Then We would have cut off from him the life-vein."

Maturidi explains:

- *Al-watīn* is the main artery of the heart (aorta). Cutting it means instant death.
- If the Prophet ﷺ had fabricated anything against Allah, he would have been struck down immediately, with no delay.

Maturidi's insights:

- **Severity of fabrication:**
  - Maturidi stresses that no sin is greater than inventing words in Allah's name.
  - The Qur'an shows that Allah's justice would not tolerate even a prophet doing so.
- **Proof of truthfulness:**
  - The Prophet ﷺ lived, conveyed revelation for 23 years, and triumphed over enemies. This endurance itself proves that he did not fabricate — otherwise, his life-vein would have been cut.
- **Theological principle:**

- Allah's wisdom (*ḥikmah*) does not allow falsehood to endure clothed as prophethood.
- True messengers are divinely protected; impostors are destroyed.

- **Lesson for believers:**
  - Speaking in Allah's name without proof — inventing laws, doctrines, or false oaths — is among the gravest forms of lying.

Surah al-Ḥāqqah – Verse 47

Arabic:

فَمَا مِنكُم مِّنْ أَحَدٍ عَنْهُ حَـٰجِزِينَ

Tafsir:

"And none of you could have shielded him from Us."

Maturidi explains:

- If Allah had chosen to punish the Prophet ﷺ for fabricating revelation, no one could have intervened, protected, or restrained that punishment.
- The statement is absolute: neither tribe, nor allies, nor angels, nor mankind could prevent Allah's decree.

Maturidi's insights:

- **Rebuke to Quraysh:**

- Quraysh thought the Prophet ﷺ was protected by his clan or by his own cleverness. This verse reminds them: only Allah sustains him.
- If he were false, Allah would have ended him, and no protector could stand in the way.

- **Proof of authenticity:**
  - Since the Prophet ﷺ endured, succeeded, and his message spread, this itself is proof of his truthfulness.
  - A false claimant would not be upheld by Allah for even a moment.
- **Theological principle:**
  - Allah alone is *al-Ḥāfiẓ* (Protector) and *al-Māniʿ* (Preventer).
  - Every protector in dunya is temporary and powerless compared to His will.
- **Lesson for believers:**
  - True security lies only in Allah's protection. Ties of kinship, wealth, or power — which Quraysh relied upon — cannot shield one from His decree.

Surah al-Ḥāqqah – Verse 48

Arabic:
وَإِنَّهُ لَتَذْكِرَةٌ لِّلْمُتَّقِينَ

Tafsir:
"And indeed, it is surely a reminder for the God-conscious."

Maturidi explains:

- *Innahu* ("indeed it") refers to the Qur'an.
- For the *muttaqīn* (those who are mindful of Allah), the Qur'an is a *tadhkirah* — a reminder, admonition, and source of guidance.

Maturidi's insights:

- **The Qur'an as reminder, not new invention:**
    - Maturidi emphasises that revelation does not introduce an alien truth, but reminds mankind of what reason and fitrah (innate nature) already know: the existence of Allah, the reality of accountability, the necessity of justice.
- **Selective benefit:**
    - The Qur'an is universally true, but its benefit is realised only by those who have *taqwā*.
    - For those without humility, it becomes proof against them, not guidance.
- **Theological lesson:**
    - Guidance is a combination of two things: Allah's revelation and the servant's receptivity.
    - The Qur'an is available to all, but only those with taqwā — fear, humility, openness — derive its full benefit.
- **Contrast:**
    - In verse 41, the Qur'an was affirmed as "revelation from the Lord of the worlds." Here, its purpose for believers is shown: to remind and strengthen them.

Surah al-Ḥāqqah – Verse 49

Arabic:
وَإِنَّا لَنَعْلَمُ أَنَّ مِنكُم مُّكَذِّبِينَ

Tafsir:
"And indeed, We surely know that among you are deniers."

Maturidi explains:

- Allah openly declares His knowledge: among the people addressed (Quraysh), there are those who reject the Qur'an and the Resurrection.
- Their denial is not hidden from Allah — He knows their words, thoughts, and inner arrogance.

Maturidi's insights:

- **Divine knowledge is comprehensive:**
    - Maturidi stresses that Allah's knowledge encompasses all — not only actions, but the intentions and motives behind them.
    - This verse warns that denial, even when cloaked in excuses or mockery, is fully exposed before Allah.
- **Denial despite clarity:**
    - Their rejection was not because of ambiguity or lack of proof — the Qur'an's clarity was undeniable.
    - Rather, it was stubbornness, envy, or love of worldly comfort.

- **Theological lesson:**
    - Denial does not reduce Allah's truth or weaken the Qur'an. It only harms the deniers themselves.
    - For the believer, this verse provides reassurance: Allah's justice is not blind; He sees clearly who accepts and who rejects.

Surah al-Ḥāqqah – Verse 50

Arabic:
وَإِنَّهُۥ لَحَسْرَةٌ عَلَى ٱلْكَٰفِرِينَ

Tafsir:
"And indeed, it will be a cause of regret for the disbelievers."

Maturidi explains:

- The Qur'an, which serves as a reminder and guidance for the God-conscious (v. 47), will on the Day of Judgment become a source of *ḥasrah* — deep sorrow and regret — for those who denied it.
- They will realise too late that the very message they mocked was the key to salvation.

Maturidi's insights:

- **Dual function of revelation:**
    - Maturidi stresses that the Qur'an has two roles: guidance for those who accept, proof against those who deny.
    - The same message that elevates the believer crushes the disbeliever in regret.

- **Nature of regret:**
    - *Ḥasrah* is not ordinary sadness but intense anguish — the pain of recognising the truth after its time has passed.
    - The deniers will recall every moment they heard the Qur'an and chose arrogance instead of submission.
- **Theological lesson:**
    - This verse demonstrates divine justice: nobody is punished without warning. The Qur'an itself was their opportunity for salvation.
    - Regret in ākhirah is meaningless — it cannot reverse fate, only deepen torment.
- **Moral reflection:**
    - For Maturidi, the lesson is that delaying obedience or neglecting reminders breeds future regret. The believer must take heed while the opportunity remains.

Surah al-Ḥāqqah – Verse 51

Arabic:

وَإِنَّهُۥ لَحَقُّ ٱلْيَقِينِ

Tafsir:

"And indeed, it is the truth of certainty."

Maturidi explains:

- The Qur'an is described as *ḥaqq al-yaqīn* — absolute, undeniable certainty.

- It is not speculation, imagination, or probability; it is the firmest truth revealed by Allah, with no possibility of falsehood.

Maturidi's insights:

- **Levels of certainty:**
    - Maturidi often distinguishes three Qur'anic terms:
        1. *ʿIlm al-yaqīn* — knowledge of certainty (knowing something through evidence).
        2. *ʿAyn al-yaqīn* — sight of certainty (seeing it directly).
        3. *Ḥaqq al-yaqīn* — truth of certainty (experiencing it fully in reality).
    - The Qur'an is already at the highest level — it embodies reality itself.
- **Contrast with denial:**
    - The disbelievers treated revelation as doubt or guesswork. This verse corrects that: their denial is falsehood, the Qur'an is truth of certainty.
- **Theological lesson:**
    - Certainty in revelation is the foundation of īmān.
    - For Maturidi, faith is not blind but anchored in rational and revealed certainty. The Qur'an provides both proof and experience of truth.
- **Moral reflection:**
    - The believer must treat the Qur'an as *ḥaqq al-yaqīn*: a decisive guide for life, not mere recitation. To reduce it to ritual without conviction undermines its very claim here.

Surah al-Ḥāqqah – Verse 52

Arabic:

فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ

Tafsir:

"So glorify the name of your Lord, the Magnificent."

Maturidi explains:

- After affirming that the Qur'an is *ḥaqq al-yaqīn* (the truth of certainty), the surah concludes with a command: glorify (*sabbih*) your Lord, recognising His greatness (*al-ʿAẓīm*).
- The Prophet ﷺ, and by extension all believers, are instructed to end reflection on this surah with worship and exaltation of Allah.

Maturidi's insights:

- **Theological closure:**
  - The entire surah established Allah's power, the certainty of resurrection, the destruction of deniers, and the truth of revelation. The fitting response is tasbīḥ (glorification).
  - Knowing Allah as *al-ʿAẓīm* requires both conviction and submission.
- **Tasbīḥ as protection from arrogance:**
  - Deniers fell because they exalted themselves. Believers are protected when they exalt Allah instead.

- By constantly remembering Allah's greatness, the soul is humbled, aligning itself with truth.

- **Connection to faith:**
  - For Maturidi, tasbīḥ is not mere verbal praise but recognition in heart and action that Allah is exalted above all imperfection.
  - It links theology to practice: once truth is affirmed, it must manifest in worship.
- **Moral reflection:**
  - The surah began with *al-Ḥāqqah* (the Reality) and ends with *al-ʿAẓīm* (the Magnificent Lord). This pairing shows: ultimate reality is Allah's majesty, and man's duty is to glorify Him.

Surah al-Maʿārij – Verse 1

Arabic:
سَأَلَ سَآئِلٌۢ بِعَذَابٍ وَاقِعٍ

Tafsir:
"A questioner asked about a punishment bound to happen."

Maturidi explains:

- A scoffer from Quraysh mockingly demanded: *"If this punishment is real, bring it down upon us."*
- The verse responds: this punishment is not imagined but *wāqiʿ* — certain, inevitable, already decreed.

Maturidi's insights:

- **Mockery as denial:**
  - The act of "asking" here is not genuine inquiry but derision.
  - For Maturidi, this reflects the attitude of deniers: they confuse arrogance with intelligence.
- **Punishment as certainty:**
  - The Qur'an does not dignify their mockery with debate — it declares the punishment is real, and denial cannot prevent it.
- **Theological lesson:**
  - Denial does not reduce truth. Whether accepted or mocked, divine decree stands.
  - Arrogant challenges to revelation are themselves proof of hardened hearts.

Surah al-Maʿārij – Verse 2

Arabic:

لِّلْكَٰفِرِينَ لَيْسَ لَهُۥ دَافِعٌ

Tafsir:

"For the disbelievers — none can avert it."

Maturidi explains:

- The punishment is specifically for the disbelievers who reject revelation.

- Once it arrives, there is no defender, no shield, no one to repel Allah's decree.

Maturidi's insights:

- **Absolute sovereignty:**
    - Maturidi stresses Allah's will is irresistible.
    - No tribe, idol, or alliance can prevent what Allah has decreed.
- **Contrast with dunya:**
    - In worldly life, the arrogant relied on wealth, friends, and power to escape consequences. In ākhirah, none of these protect.
- **Theological lesson:**
    - This verse affirms *tawḥīd* in power — Allah alone is the source of protection and harm. All else is illusion.

Surah al-Maʿārij – Verse 3

Arabic:
مِّنَ ٱللَّهِ ذِى ٱلْمَعَارِجِ

Tafsir:
"From Allah, Lord of the Ascending Ways."

Maturidi explains:

- The punishment comes from Allah, described here as *dhī al-maʿārij* — "Possessor of the Ascending Ways."

- This refers to the lofty stations, degrees, and pathways by which angels ascend to Him, and by which His decree descends.

Maturidi's insights:

- **Allah's transcendence:**
    - Maturidi stresses that *maʿārij* signifies exalted ranks, not spatial ladders.
    - Allah is transcendent, beyond place, yet His angels ascend through degrees of honour and obedience.
- **Theological lesson:**
    - Revelation descends from the highest source, and all creation is in hierarchy beneath Allah's command.
    - The punishment mentioned is not random — it flows from divine sovereignty, whose order and authority extend over seen and unseen.

Surah al-Maʿārij – Verse 4

Arabic:

تَعْرُجُ ٱلْمَلَـٰٓئِكَةُ وَٱلرُّوحُ إِلَيْهِ فِى يَوْمٍ كَانَ مِقْدَارُهُۥ خَمْسِينَ أَلْفَ سَنَةٍ

Tafsir:

"The angels and the Spirit ascend to Him in a Day whose measure is fifty thousand years."

Maturidi explains:

- *Taʿruju* = to ascend, rise upwards.

- Angels and *al-Rūḥ* (often interpreted as Jibrīl) ascend to Allah with decrees, commands, and the records of creation.
- The Day of Judgment is described as having the span of fifty thousand years — meaning its length and gravity surpass all human measure.

Maturidi's insights:

- **Not spatial ascent:**
    - Maturidi clarifies: Allah is not confined in place, nor reached by physical climbing. The "ascent" of angels signifies approach in obedience and the carrying of divine commands.
- **Fifty thousand years:**
    - This number conveys unimaginable length and difficulty.
    - For believers, the Day is made light and eased by Allah's mercy; for disbelievers, it stretches unbearably.
- **Theological lesson:**
    - The Day of Judgment is not a fleeting moment but a prolonged, overwhelming reality, beyond worldly perception.
    - Allah's majesty is shown in how even angels and Jibrīl are described in relation of ascent to Him.

Surah al-Maʿārij – Verse 5

Arabic:

فَٱصۡبِرۡ صَبۡرٗا جَمِيلًا

Tafsir:

"So be patient with gracious patience."

Maturidi explains:

- The Prophet ﷺ is instructed to bear with patience the mockery, denial, and hostility of the disbelievers.
- *Ṣabr jamīl* is patience without complaint, bitterness, or loss of dignity.

Maturidi's insights:

- **Patience linked to the Hereafter:**
  - Since the Day of Judgment is so immense and certain (v. 4), the Prophet is reminded to endure temporary harm in dunya.
  - All trials are brief compared to the fifty-thousand-year Day.
- **Model for believers:**
  - Maturidi stresses this command applies to all who follow the Prophet: patience in faith, resisting sin, and enduring trials is essential.
- **Theological lesson:**
  - True patience flows from conviction in Allah's justice. Without belief in the Hereafter, patience collapses into despair; with belief, it becomes strength and dignity.

Surah al-Maʿārij – Verse 6

Arabic:

إِنَّهُمْ يَرَوْنَهُ بَعِيدًا

Tafsir:

"Indeed, they see it as distant."

Maturidi explains:

- The disbelievers consider the Day of Judgment far-fetched, either in time or in possibility.
- To them, resurrection is a remote idea, not an imminent certainty.

Maturidi's insights:

- **Denial through distance:**
    - Maturidi notes that humans often dismiss what feels distant. The deniers deceive themselves by imagining the Day too far to matter.
- **False security:**
    - Their false sense of time creates arrogance — they live heedlessly, assuming consequences will never arrive.
- **Theological lesson:**
    - For Maturidi, this shows denial is rooted in *tawahhum* (false imagination), not rational argument.
    - What seems "distant" to man is near to Allah.

Surah al-Maʿārij – Verse 7

Arabic:
وَنَرَىٰهُ قَرِيبًا

Tafsir:
"But We see it as near."

Maturidi explains:

- In contrast, Allah declares the Day to be near, inevitable, and already decreed.
- Human perception is faulty; divine perspective is reality.

Maturidi's insights:

- **Relativity of time:**
    - What humans count as long, Allah describes as brief. The entire span of worldly history is like an hour compared to the Hereafter.
- **Certainty vs. illusion:**
    - For Allah, the Day is not future but fixed, part of His eternal decree.
- **Theological lesson:**
    - Maturidi stresses that Allah's knowledge and will encompass all time. To Him, distant and near are the same.
    - The believer must align with divine perspective, not human illusion.

Surah al-Maʿārij – Verse 8

Arabic:

يَوْمَ تَكُونُ ٱلسَّمَآءُ كَٱلْمُهْلِ

Tafsir:

"On the Day when the sky will be like molten metal."

Maturidi explains:

- The sky, once a firm canopy, will melt and dissolve like boiling oil or molten copper (*muhl*).
- This imagery conveys total collapse of the natural order.

Maturidi's insights:

- **Reversal of security:**
  - The sky that sheltered humanity becomes a source of terror.
- **Visible proof:**
  - Maturidi stresses that Qur'anic imagery uses familiar substances (molten metal, oil) to approximate unseen realities — it gives a glimpse of horror within human comprehension.
- **Theological lesson:**
  - The collapse of the heavens proves creation is contingent, not eternal. The deniers' claim of permanence is false.

Surah al-Maʿārij – Verse 9

Arabic:
وَتَكُونُ ٱلْجِبَالُ كَٱلْعِهْنِ

Tafsir:
"And the mountains will be like wool."

Maturidi explains:

- The mighty mountains will scatter and dissolve like fluffed, dyed wool (*ʿihn*).
- What appeared most solid will become weightless and fragile.

Maturidi's insights:

- **Symbol of reversal:**
    - In dunya, mountains symbolise stability. On that Day, they symbolise fragility.
- **Lesson in power:**
    - If mountains can collapse to dust, what arrogance can man have in his own strength?
- **Theological lesson:**
    - Maturidi uses this as proof against materialists who thought the world eternal. Even the most enduring features of creation disintegrate under Allah's command.

Surah al-Maʿārij – Verse 10

Arabic:

وَلَا يَسْـَٔلُ حَمِيمٌ حَمِيمًا

Tafsir:

"And no close friend will ask about a close friend."

Maturidi explains:

- On the Day of Judgment, even the strongest bonds of kinship and friendship are severed.
- *Ḥamīm* means an intimate, devoted friend — yet here, he does not even inquire about another.

Maturidi's insights:

- **Isolation:**
  - In dunya, people relied on friends and family for support, sometimes even to shield them from justice. In ākhirah, each soul is left alone.
- **Intensity of fear:**
  - The terror of the Day is so overwhelming that even the closest companions abandon concern for one another.
- **Theological lesson:**
  - Salvation depends only on faith and deeds, not on earthly ties. Lineage, clan, and friendship collapse before divine justice.

Surah al-Maʿārij – Verse 11

Arabic:

يُبَصَّرُونَهُمْ ۚ يَوَدُّ ٱلْمُجْرِمُ لَوْ يَفْتَدِى مِنْ عَذَابِ يَوْمِئِذٍۭ بِبَنِيهِ

Tafsir:

"Though they will be made to see them, the criminal will wish to ransom himself from the punishment of that Day by his children."

Maturidi explains:

- They will still see their loved ones, but will have no thought of helping them.
- Instead, the guilty would sacrifice even his own children to escape torment.

Maturidi's insights:

- **Exposure of selfishness:**
    - In dunya, the denier claimed love for his family, but in ākhirah he would gladly sacrifice them for his own survival.
- **Moral failure revealed:**
    - True love would have led him to faith and righteousness, securing salvation for himself and them. His false "love" collapses under judgment.
- **Theological lesson:**
    - This reveals the essence of kufr: self-worship and selfishness. When stripped of illusions, the denier values no one but himself.

Surah al-Maʿārij – Verse 12

Arabic:

وَصَٰحِبَتِهِۦ وَأَخِيهِ

Tafsir:

"And his wife and his brother."

Maturidi explains:

- On the Day of Judgment, the guilty would wish to ransom himself from punishment by offering up even his closest companions — his spouse (ṣāḥibah) and his brother.

Maturidi's insights:

- **Collapse of worldly love:**
    - In dunya he claimed to love and protect them, but in ākhirah he sees them as bargaining chips.
- **Exposure of selfishness:**
    - His "love" was self-serving; when faced with justice, he would abandon even the most intimate bonds.
- **Theological lesson:**
    - Family ties cannot save one in the Hereafter. True loyalty is faith in Allah, not bloodline.

Surah al-Maʿārij – Verse 13

Arabic:

وَفَصِيلَتِهِ ٱلَّتِى تُـٔوِيهِ

Tafsir:
"And his kindred who sheltered him."

Maturidi explains:

- The *faṣīlah* refers to his clan or extended family — those who supported him and gave him protection in dunya.
- Even them he would cast away to escape torment.

Maturidi's insights:

- **Tribal pride destroyed:**
    - Quraysh placed immense pride in kinship and tribal solidarity. On that Day, this pride is shown to be worthless.
- **Moral inversion:**
    - Those he once leaned on for honour, he would now sacrifice.
- **Theological lesson:**
    - Allah shows that only faith grants security; social bonds collapse in the face of His justice.

Surah al-Maʿārij – Verse 14

Arabic:
وَمَن فِى ٱلْأَرْضِ جَمِيعًا ثُمَّ يُنجِيهِ

Tafsir:
"And everyone on earth altogether — so that it could save him."

Maturidi explains:

- The guilty would even wish to give up the entire population of earth in ransom for his own soul.

Maturidi's insights:

- **Ultimate selfishness:**
    - His desperation shows the depth of despair — he would sacrifice the whole world if it meant his survival.
- **Refutation of bargaining:**
    - This verse strips away every illusion that punishment can be avoided through wealth, kinship, or negotiation.
- **Theological lesson:**
    - Divine justice cannot be bribed or bargained. Each soul is accountable for its own deeds.

Surah al-Maʿārij – Verse 15

Arabic:

كَلَّآ ۖ إِنَّهَا لَظَىٰ

Tafsir:

"No! Indeed, it is a blazing Fire."

Maturidi explains:

- Allah rejects these false hopes: *kallā* — never.

- The denier cannot escape. His only destination is *laḍā*, the blazing Fire.

Maturidi's insights:

- **False security exposed:**
    - All reliance on tribe, family, wealth, or bargaining is shattered.
- **Direct confrontation with truth:**
    - The verse's brevity (*kallā innahā laḍā*) mirrors the bluntness of judgment: no excuses remain, only Fire.
- **Theological lesson:**
    - Punishment is not arbitrary but the inevitable result of denial. Hell is the unveiled reality of kufr, just as Paradise is the unveiled reality of faith.

Surah al-Maʿārij – Verse 16

Arabic:
نَزَّاعَةً لِّلشَّوَىٰ

Tafsir:
"It will tear away the scalp and limbs."

Maturidi explains:

- *Nazzāʿah* means a force that snatches and tears violently.

- *Al-shawā* refers to extremities of the body — skin, scalp, hands, feet — the very parts that once sinned in arrogance.

Maturidi's insights:

- **Punishment fits the crime:**
    - Those who used their limbs to sin now find those limbs targeted by Hell.
- **Complete humiliation:**
    - The verse highlights not just pain but utter loss of dignity, stripping man of the body he once gloried in.
- **Theological lesson:**
    - Just as limbs will testify against sinners (36:65), they will also bear direct punishment.

Surah al-Maʿārij – Verse 17

Arabic:

تَدْعُواْ مَنْ أَدْبَرَ وَتَوَلَّىٰ

Tafsir:

"It calls the one who turned his back and fled."

Maturidi explains:

- Hell itself is described as calling or summoning those who rejected faith.

- It drags in the one who turned away from guidance and obedience.

Maturidi's insights:

- **Hell as active agent:**
  - The Fire is personified, showing eagerness to consume those who denied truth.
- **Nature of rejection:**
  - *Adbara wa tawallā* = turning away with the back, symbolising complete refusal of submission.
- **Theological lesson:**
  - Hell belongs to Allah's justice — it "calls" only those who chose to abandon guidance.

Surah al-Maʿārij – Verse 18

Arabic:

وَجَمَعَ فَأَوْعَىٰ

Tafsir:

"And he amassed wealth and hoarded it."

Maturidi explains:

- The condemned is further described: he collected wealth greedily and withheld it (*awʿā*) instead of spending for Allah's sake.

Maturidi's insights:

- **Greed as root of kufr:**
    - For Maturidi, attachment to wealth blinds the heart from Allah and the poor.
- **Hoarding as ingratitude:**
    - Wealth was given as a trust, but he clung to it selfishly, neglecting zakāt and charity.
- **Theological lesson:**
    - Kufr manifests in two forms: rejection of Allah (theological) and rejection of His creation (social). Hoarding wealth shows both.
    - These three verses (16–18) paint the profile of the condemned: arrogant, rejective of truth, and greedy. Hell actively claims such people.

Surah al-Maʿārij – Verse 19

Arabic:

إِنَّ ٱلْإِنسَـٰنَ خُلِقَ هَلُوعًا

Tafsir:

"Indeed, man was created anxious and restless."

Maturidi explains:

- *Halūʿ* means extremely impatient, greedy, restless — quick to panic when harmed, and quick to cling selfishly to good.

- This verse diagnoses the natural state of the human soul without divine guidance.

Maturidi's insights:

- **Human weakness:**
  - Man by nature is unstable, pulled by fear and desire.
- **Need for revelation:**
  - For Maturidi, this shows why Allah sent prophets: without revelation, man is dominated by anxiety and greed.
- **Theological lesson:**
  - Man is not self-sufficient. He requires divine discipline to tame his restless nature.

Surah al-Maʿārij – Verse 20

Arabic:

إِذَا مَسَّهُ ٱلشَّرُّ جَزُوعًا

Tafsir:

"When evil touches him, he is full of panic."

Maturidi explains:

- In hardship, the unguided human collapses into despair and wailing.
- *Jazūʿ* means excessively complaining, unable to endure even small affliction.

Maturidi's insights:

- **Absence of faith:**
    - Lacking trust in Allah, he cannot see hardship as test or purification.
- **Moral failure:**
    - Instead of patience, he turns to complaint, showing ingratitude.
- **Theological lesson:**
    - Faith transforms suffering into patience; without it, man is enslaved to fear.

Surah al-Maʿārij – Verse 21

Arabic:

وَإِذَا مَسَّهُ ٱلْخَيْرُ مَنُوعًا

Tafsir:

"And when good touches him, he becomes withholding."

Maturidi explains:

- In ease and prosperity, the unguided human becomes miserly, refusing to share blessings with others.
- *Manūʿ* means tight-fisted, hoarding, unwilling to spend.

Maturidi's insights:

- **Greed and forgetfulness:**
    - When tested with wealth, he forgets Allah, imagining himself independent.
- **Mirror of verse 20:**
    - In hardship, he despairs; in prosperity, he withholds — both extremes expose imbalance.
- **Theological lesson:**
    - Faith is the only cure for human instability: it teaches patience in hardship and generosity in ease.
    - Together, verses 19–21 describe the raw human condition: unstable, anxious, greedy.

Surah al-Maʿārij – Verse 22

Arabic:
إِلَّا ٱلْمُصَلِّينَ

Tafsir:
"Except those devoted to prayer."

Maturidi explains:

- The natural restlessness of mankind (vv. 19–21) does not apply to everyone.
- The *exception* is those who establish ṣalāh consistently — they are freed from panic, greed, and despair.

Maturidi's insights:

- **Prayer as discipline:**
    - For Maturidi, ṣalāh disciplines the soul, curbs desire, and redirects fear towards Allah.
- **Contrast with the halūʿ:**
    - The anxious man collapses in hardship, but the one grounded in prayer stands firm.
- **Theological lesson:**
    - Worship transforms human nature — without it, man remains a slave to impulses; with it, he attains stability.

Surah al-Maʿārij – Verse 23

Arabic:

ٱلَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَآئِمُونَ

Tafsir:

"Those who are constant in their prayer."

Maturidi explains:

- Not just those who pray occasionally, but those who are consistent, regular, and unwavering.
- *Dāʾimūn* = continual, never neglectful.

Maturidi's insights:

- **Consistency over sporadic worship:**

    - For Maturidi, true transformation comes only through discipline, not one-time acts.
- **Faith manifested in constancy:**
    - Regular prayer reflects continuous awareness of Allah, unlike the heedless who remember Him only in hardship.
- **Theological lesson:**
    - Ṣalāh is the foundation of taqwā; neglect of it is the root of heedlessness.

Surah al-Maʿārij – Verse 24

Arabic:
وَٱلَّذِينَ فِىٓ أَمْوَٰلِهِمْ حَقٌّ مَّعْلُومٌ

Tafsir:
"And those in whose wealth is a known right."

Maturidi explains:

- The righteous recognise that their wealth contains a rightful share for others.
- This is beyond voluntary charity — it points to zakāt and the moral duty of generosity.

Maturidi's insights:

- **Wealth as trust:**

- For Maturidi, wealth is not absolute ownership but a trust from Allah.
- Fulfilling the rights of others is part of worship.

- **Opposite of the miser (v. 21):**
  - Where the sinner hoards, the believer shares.
- **Theological lesson:**
  - Social justice is tied to īmān: caring for the needy is proof of sincerity in faith.

Surah al-Maʿārij – Verse 25

Arabic:
لِّلسَّآئِلِ وَٱلْمَحْرُومِ

Tafsir:
"For the one who asks, and for the one deprived."

Maturidi explains:

- The "known right" is directed to two groups:
  1. *Al-sāʾil* — the one who asks, openly seeking help.
  2. *Al-maḥrūm* — the deprived, who may not ask but still suffer in need.

Maturidi's insights:

- **Balance of charity:**

- Charity is not only for those visible in their need, but also for the hidden poor who suffer silently.

- **Moral vigilance:**
  - The believer must seek out the deprived, not wait until they ask.
- **Theological lesson:**
  - True īmān manifests as both worship (*ṣalāh*) and compassion (*zakāt/infāq*).
  - Neglecting either weakens faith, since the Qur'an ties them together repeatedly.
  - Verses 22–25 show that prayer and generosity cure man's restless, greedy nature. The surah now continues describing further traits of the God-conscious.

Surah al-Maʿārij – Verse 26

Arabic:

وَٱلَّذِينَ يُصَدِّقُونَ بِيَوْمِ ٱلدِّينِ

Tafsir:

"And those who affirm the truth of the Day of Recompense."

Maturidi explains:

- A defining quality of the righteous is belief in *Yawm al-Dīn* — the Day of Judgment, when every soul is held accountable.
- Their lives are shaped by this conviction; denial of the Day is the root of arrogance, while belief in it produces humility.

Maturidi's insights:

- **Faith and responsibility:**
    - Maturidi often stresses that recognition of accountability is what separates the believer from the heedless.
    - Without this belief, morality collapses into selfishness.
- **Theological lesson:**
    - Belief in the Hereafter is not abstract; it is a lived truth that disciplines action and prevents transgression.

Surah al-Maʿārij – Verse 27

Arabic:
وَٱلَّذِينَ هُم مِّنْ عَذَابِ رَبِّهِم مُّشْفِقُونَ

Tafsir:
"And those who are fearful of the punishment of their Lord."

Maturidi explains:

- *Mushfiqūn* means deeply cautious, apprehensive.
- Even while believing and worshipping, they do not feel secure from Allah's punishment.

Maturidi's insights:

- **Balance of fear and hope:**
    - The righteous combine faith in Allah's mercy with fear of His justice.

- This prevents arrogance and complacency in worship.

- **Contrast with deniers:**
  - Deniers treated the Hereafter as distant (70:6), but believers treat it as imminent, always fearing their standing before Allah.

- **Theological lesson:**
  - True īmān does not presume entitlement to Paradise — it lives between fear (*khawf*) and hope (*rajāʾ*).

Surah al-Maʿārij – Verse 28

Arabic:
إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ

Tafsir:
"Indeed, the punishment of their Lord is not something to feel secure against."

Maturidi explains:

- The Qur'an explains why they remain fearful: Allah's punishment is not to be taken lightly, nor assumed avoidable by lineage, wealth, or past deeds.

Maturidi's insights:

- **Denial of false security:**
  - Quraysh thought their idols, ancestors, or tribal honour would protect them. This verse dismantles such illusions.

- **Warning for believers:**
    - Even those with faith are not exempt from vigilance — persistent arrogance or sin can invite punishment.
- **Theological lesson:**
    - Salvation is through Allah's mercy, not entitlement.
    - The believer must never feel fully secure from Allah's justice, but remain humble and cautious.
    - These verses (26–28) highlight the **inner state** of the believer: conviction in the Day of Judgment and constant awe before Allah's justice.

Surah al-Maʿārij – Verse 29

Arabic:
وَٱلَّذِينَ هُمْ لِفُرُوجِهِمْ حَـٰفِظُونَ

Tafsir:
"And those who guard their chastity."

Maturidi explains:

- Another mark of the righteous: they protect their private parts, preserving themselves from unlawful sexual acts.
- This includes both men and women, and covers modesty, fidelity, and restraint.

Maturidi's insights:

Moral Purity:
The phrase *"wa-alladhīna hum li-furūjihim ḥāfiẓūn"* highlights a key trait of the righteous — safeguarding chastity. The word *furūj* (singular: farj) is a modest reference to the private parts, and *ḥifẓ* means to guard, protect, and restrain.

Comprehensive Protection:
Maturidi explains that this safeguarding is not limited to physical acts. It includes:

- Protecting oneself from **zinā** (fornication/adultery).
- Avoiding any **approach** to indecency, such as gazes, unlawful desires, or situations that invite temptation.
- Maintaining inner purity, since sin begins with intention and thought before action.

Human Needs & Lawful Outlets:
Since sexual desire is natural, Allah allows lawful outlets (i.e. through marriage). Thus, this guarding is not total abstinence, but disciplined fulfillment according to divine law.

Spiritual Dimension:
Protecting chastity is tied to protecting faith itself. Maturidi stresses that unlawful indulgence corrupts the soul, weakens taqwā, and distracts from obedience. By contrast, restraint purifies the heart and strengthens devotion to Allah.

Theological Lesson:

- Morality in Islam is not denial of human needs, but their regulation under divine command.
- The Qur'an praises believers who discipline their desires for Allah's sake.

- This verse is part of a larger portrait of the righteous (beginning from *"illā al-muṣallīn"* in verse 22), showing that prayer, charity, chastity, and honesty together form the character of true believers.

Surah al-Maʿārij – Verse 30

Arabic:

إِلَّا عَلَىٰٓ أَزْوَٰجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَـٰنُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ

Tafsir:

"Except with their spouses, or those whom their right hands possess — for then they are free from blame."

Maturidi explains:

- Lawful intimacy with one's spouse (and, in the context of that time, with concubines) is not blameworthy.
- The prohibition is against transgression outside of these bounds.

Maturidi's insights:

- **Lawful vs. unlawful:**
    - For Maturidi, Islam recognises human desire but directs it lawfully, protecting family and society.
- **Balance:**
    - Unlike monasticism, Islam does not suppress natural needs but regulates them within divine law.
- **Theological lesson:**
    - Obedience means disciplining desire according to Allah's commands, not abolishing desire altogether.

Surah al-Maʿārij – Verse 31

Arabic:

فَمَنِ ٱبْتَغَىٰ وَرَآءَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْعَادُونَ

Tafsir:

"But whoever seeks beyond that, then they are the transgressors."

Maturidi explains:

- Any pursuit of sexual gratification outside the lawful bounds is transgression (ʿ*udwān*), injustice against Allah's limits, and against human dignity.

Maturidi's insights:

- **Boundary of obedience:**
    - For Maturidi, this verse defines chastity as not just moral virtue but obedience to divine law.
- **Nature of transgression:**
    - Unlawful desire corrupts both the individual and society, spreading betrayal, exploitation, and injustice.
- **Theological lesson:**
    - True righteousness is not only prayer and charity, but also self-restraint. The one who ignores limits in private matters is no less an aggressor than the tyrant in public life

Surah al-Maʿārij – Verse 32

Arabic:

وَٱلَّذِينَ هُمْ لِأَمَـٰنَـٰتِهِمْ وَعَهْدِهِمْ رَٰعُونَ

Tafsir:

"And those who are faithful to their trusts and their covenants."

Maturidi explains:

- The righteous carefully guard (*rāʿūn*) both **amānāt** (trusts placed in their care) and ʿ**ahd** (promises and covenants).
- This covers duties to Allah (worship, vows) and duties to people (justice, honesty, reliability).

Maturidi's insights:

- **Amānah as divine test:**
  - For Maturidi, all of life is an amānah — wealth, knowledge, family, even the body are trusts from Allah.
- **Social dimension:**
  - Keeping one's word and safeguarding trust builds justice; betrayal reflects hypocrisy and arrogance.
- **Theological lesson:**
  - Faith is not limited to rituals; fulfilling amānāt and ʿuhūd is central to īmān.

Surah al-Maʿārij – Verse 33

Arabic:

وَٱلَّذِينَ هُمْ بِشَهَـٰدَٰتِهِمْ قَآئِمُونَ

Tafsir:

"And those who stand firm in their testimonies."

Maturidi explains:

- They uphold the truth when bearing witness, neither concealing nor distorting it.
- *Qāʾimūn* implies standing upright, fulfilling testimony fully.

Maturidi's insights:

- **Justice as act of faith:**
    - Bearing witness truthfully is not only a legal duty but a religious obligation.
- **Contrast with hypocrites:**
    - Deniers distort truth for gain; believers uphold it even against themselves or loved ones.
- The phrase *"bi-shahādātihim qā'imūn"* refers to the believers' commitment to truth whenever they bear witness.
- *Shahādah* means testimony or witness, whether in a court of law, personal dealings, or in matters of faith.
- *Qā'imūn* means "they uphold, they stand firmly," indicating diligence and consistency.

Truthfulness as a Sacred Duty:

Maturidi emphasizes that truth in testimony is not only a social necessity but also an act of obedience to Allah. False testimony

(*shahādat az-zūr*) is among the gravest sins, equated in hadith with shirk.

Types of Testimony:

- **Legal testimony** — giving truthful evidence in disputes, contracts, and rights.
- **Social testimony** — honesty in speech, contracts, and oaths.
- **Faith testimony** — upholding the testimony of *lā ilāha illā Allāh* with sincerity in both word and deed.

Upholding vs. Neglecting:
The word *qā'imūn* implies not just "speaking the truth" but also **preserving** testimony when it is needed, not withholding it out of fear, bribe, or favoritism. Neglecting testimony is a betrayal of trust.

Theological Lesson:

- Believers are defined not just by worship but by their reliability in human affairs.
- Upholding testimony safeguards justice, and justice is a foundation of sharīʿah.
- A community's faith and moral order collapse when falsehood spreads and testimony is corrupted.
- Testimony (*shahādah*) is sacred — false witness is betrayal of Allah's justice.

Surah al-Maʿārij – Verse 34

Arabic:

وَٱلَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ

Tafsir:

"And those who guard their prayers."

Maturidi explains:

- Having begun with ṣalāh (v. 22–23), the list of righteous qualities ends with it again.
- Here the focus is on *yuḥāfiẓūn* — carefully protecting the prayer: its times, conditions, humility, and spirit.

Maturidi's insights:

- **Prayer as foundation:**
  - Prayer begins and seals the description of the righteous, showing it is the anchor of faith.
- **Guarding as vigilance:**
  - It is not just performing the act, but maintaining its quality and consistency.

Comparison with Earlier Verses:

In verse 23 of this sūrah, Allah described believers as *"alladhīna hum ʿalā ṣalātihim dā'imūn"* (those who are constant in their prayers).

- *Dā'imūn* indicates **continuity** — they never abandon the prayer.
- *Yuḥāfiẓūn* here indicates **preservation with discipline** — they pray at the correct times, with correct etiquette, and safeguard it from corruption.

- Maturidi explains that the Qur'an combines both qualities: consistency and proper safeguarding.

The Inner and Outer Aspects:
Guarding the prayer is twofold:

1. **Outer safeguarding:** performing prayer on time, with purity, facing the qiblah, and fulfilling the pillars.
2. **Inner safeguarding:** maintaining khushūʿ (humility and focus), sincerity, and avoiding hypocrisy.

P**rayer as Central Identity:**
Maturidi highlights that ṣalāh is the marker of the believer. By beginning and ending this section of verses with prayer (v. 23 and v. 34), the Qur'an shows that prayer is both the foundation and the seal of righteousness.

- Prayer is not a burden but the lifeline of the believer's connection with Allah.
- A person's faith is measured by the care they give to ṣalāh.
- Those who neglect it, or reduce it to empty form, remove themselves from the traits of the true believers described here.

Surah al-Maʿārij – Verse 35

Arabic:
أُوْلَٰٓئِكَ فِى جَنَّٰتٍ مُّكْرَمُونَ

Tafsir:
"It is they who will be honoured in Gardens."

Maturidi explains:

- After describing their traits, Allah declares their reward: honour (*mukramūn*) in Paradise.
- Not only entry, but dignity, elevation, and eternal nearness to Allah.

Maturidi's insights:

- **Contrast with deniers:**
  - The arrogant deniers are humiliated in chains and Fire (vv. 15–18); the humble believers are honoured in Gardens.
- **Honour as divine gift:**
  - True dignity is not in wealth or tribe but in faith and obedience.
- **Theological lesson:**
  - Paradise is both recompense for deeds and pure mercy — the believer is *mukram* (honoured) because Allah chose to elevate him.

Surah al-Maʿārij – Verse 36

Arabic:

فَمَالِ ٱلَّذِينَ كَفَرُواْ قِبَلَكَ مُهْطِعِينَ

Tafsir:

"So what is [the matter] with those who disbelieve, hastening towards you?"

Maturidi explains:

- The verse rebukes the disbelievers who crowded around the Prophet ﷺ, mockingly and with arrogance.
- *Muhtiʿīn* means rushing with necks stretched forward — a posture of mockery and hostility rather than respect.

Maturidi's insights:

- **Irony of eagerness:**
  - They rejected revelation, yet hurried arrogantly to argue against it.
- **Revealed arrogance:**
  - Their rushing was not for guidance but for ridicule, showing hardness of heart.
- **Theological lesson:**
  - Mere physical approach to the Prophet is meaningless without submission; guidance requires humility, not mockery.

Surah al-Maʿārij – Verse 37

Arabic:

عَنِ ٱلْيَمِينِ وَعَنِ ٱلشِّمَالِ عِزِينَ

Tafsir:

"From the right and from the left, in groups."

Maturidi explains:

- The disbelievers surrounded the Prophet ﷺ in gatherings (*ʿizīn*) — groups clustered in mockery.
- They came from all sides, but not to believe — only to jeer and argue.

Maturidi's insights:

- **False strength in numbers:**
  - Their confidence lay in crowds, not in truth.
- **Contrast with believers:**
  - True believers gathered in prayer and sincerity; disbelievers gathered only to mock.
- **Theological lesson:**
  - Strength in numbers cannot protect from truth. On the Day of Judgment, each soul stands alone.

Surah al-Maʿārij – Verse 38

Arabic:

أَيَطْمَعُ كُلُّ ٱمْرِئٍ مِّنْهُمْ أَن يُدْخَلَ جَنَّةَ نَعِيمٍ

Tafsir:

"Does every one of them hope to enter a Garden of bliss?"

Maturidi explains:

- The Qur'an asks mockingly: do these arrogant deniers expect Paradise, despite rejecting faith and mocking the Prophet?

Maturidi's insights:

- **False hope exposed:**
    - They denied resurrection, yet fancied entitlement to good if it existed.
- **Justice affirmed:**
    - Maturidi stresses that Paradise is not lineage or privilege — it is reward for faith and obedience.
- **Theological lesson:**
    - Hope without deeds or faith is delusion. True hope in Paradise is tied to taqwā.

Surah al-Maʿārij – Verse 39

Arabic:

كَلَّآ ۖ إِنَّا خَلَقْنَـٰهُم مِّمَّا يَعْلَمُونَ

Tafsir:

"Never! We created them from what they know."

Maturidi explains:

- Allah rejects their delusion (*kallā*).
- They know they were created from a humble fluid, yet act arrogantly as if they were eternal beings.

Maturidi's insights:

- **Origin as proof of weakness:**
    - Their own origin — a despised drop — is evidence against their pride.
- **Theological lesson:**
    - Maturidi stresses this rational argument: if Allah can create life from base origin, resurrection is easier still.
- **Moral inversion:**
    - Forgetting one's origin breeds arrogance; remembering it nurtures humility.

Surah al-Maʿārij – Verse 40

Arabic:

فَلَآ أُقْسِمُ بِرَبِّ ٱلْمَشَٰرِقِ وَٱلْمَغَٰرِبِ إِنَّا لَقَٰدِرُونَ

Tafsir:

"But no! I swear by the Lord of the Easts and the Wests that We are surely able."

Maturidi explains:

- Allah swears by Himself as the Lord of all horizons — every rising and setting of the sun, moon, and stars.
- The oath affirms divine power: He is fully able to resurrect, punish, and replace the arrogant deniers.

Maturidi's insights:

- **Plural "Easts and Wests":**
    - Maturidi notes it refers to the multiple points of sunrise and sunset across the year.
    - This shows Allah's comprehensive control of cosmic order.
- **Theological lesson:**
    - The same Lord who controls daily cycles of light and darkness has absolute power over life, death, and resurrection.

Surah al-Maʿārij – Verse 41

Arabic:

عَلَىٰٓ أَن نُّبَدِّلَ خَيْرًا مِّنْهُمْ ۖ وَمَا نَحْنُ بِمَسْبُوقِينَ

Tafsir:

"To replace them with better than them, and We are not to be outdone."

Maturidi explains:

- Allah declares His ability to remove the arrogant deniers and bring forth better, more obedient servants in their place.
- No one can outrun or frustrate His decree.

Maturidi's insights:

- **Divine replacement:**
    - Just as earlier nations were destroyed and replaced, Quraysh too could be supplanted.

- **No escape:**
    - *Masbūqīn* = to be preceded or defeated. Allah cannot be overtaken, delayed, or opposed.
- **Theological lesson:**
    - Guidance and honour are privileges, not entitlements. Allah can grant them to others if one rejects.

Surah al-Maʿārij – Verse 42

Arabic:

فَذَرْهُمْ يَخُوضُوا۟ وَيَلْعَبُوا۟ حَتَّىٰ يُلَـٰقُوا۟ يَوْمَهُمُ ٱلَّذِى يُوعَدُونَ

Tafsir:

"So leave them to plunge in vain talk and play until they meet their Day which they are promised."

Maturidi explains:

- The Prophet ﷺ is told not to be disheartened. The deniers' mockery is temporary.
- They will soon face the promised Day — the Day of Judgment.

Maturidi's insights:

- **Futility of denial:**
    - Their *khuḍūḍ* (vain arguments) and *laʿb* (mocking play) cannot prevent what is coming.
- **Prophetic consolation:**

- The Prophet is reassured: his mission is to deliver, not to force belief. Justice will arrive in its time.

- **Theological lesson:**
  - Denial and mockery are symptoms of heedlessness; the promised Day is the ultimate cure for delusion.

Surah al-Maʿārij – Verse 43

Arabic:

يَوْمَ يَخْرُجُونَ مِنَ ٱلْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفِضُونَ

Tafsir:

"The Day they will come forth from the graves quickly, as if they were racing towards idols."

Maturidi explains:

- The disbelievers will rush from their graves at resurrection, in frantic haste.
- The Qur'an likens their running to when they used to rush eagerly toward their idols in dunya.

Maturidi's insights:

- **Irony of resurrection:**
  - They mocked resurrection as impossible, but on that Day they will be rushing headlong toward it.
- **Analogy of idols:**

- Their eagerness for false gods is contrasted with their forced haste toward divine judgment.

- **Theological lesson:**
  - The zeal they wasted on idolatry brings them no benefit; instead it mirrors their forced march to judgment.

Surah al-Maʿārij – Verse 44

Arabic:

خَـٰشِعَةً أَبْصَـٰرُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۚ ذَٰلِكَ ٱلْيَوْمُ ٱلَّذِى كَانُوا۟ يُوعَدُونَ

Tafsir:

"Their eyes humbled, humiliation will cover them. That is the Day which they were promised."

Maturidi explains:

- On that Day, the proud and mocking eyes of the deniers will be cast down in humiliation.
- Disgrace (*dhillah*) will envelop them completely.
- This is the very Day they once denied and mocked.

Maturidi's insights:

- **Humiliation as reversal:**
  - The eyes that once glared arrogantly at prophets now drop in shame.
- **Promise fulfilled:**

- What they ridiculed as impossible is now undeniable reality.

- **Theological lesson:**
  - Resurrection is the great equaliser: arrogance is shattered, truth is unveiled, and divine promise is fulfilled without fail.

Maturidi's Perspective

- **Human nature**: restless, selfish, unstable without revelation.
- **Faith's cure**: prayer, charity, chastity, honesty, and conviction in the Hereafter.
- **Deniers' fate**: humiliation, Fire, and regret — all rooted in arrogance, greed, and disbelief.
- **Believers' fate**: honour in Gardens, the fruit of worship and mercy.
- **Allah's sovereignty**: absolute; He can replace nations, resurrect all, and judge without rival.

For Maturidi, **Surah al-Maʿārij** is a lesson in **human weakness vs. divine power**, showing that only revelation transforms man from *halūʿ* (restless) to *mukram* (honoured).

Surah Nūḥ – Verse 1

Arabic:

إِنَّآ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦٓ أَنْ أَنذِرْ قَوْمَكَ مِن قَبْلِ أَن يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ

Tafsir:
"Indeed, We sent Nūḥ to his people, [saying]: Warn your people before a painful punishment comes upon them."

Maturidi explains:

- Allah begins with a reminder of His sending of prophets as **acts of mercy**. The mission of Nūḥ عليه السلام was preventative — to **warn before punishment** descends.
- The warning indicates that divine chastisement does not arrive without prior notification and proof.

Maturidi's insights:

- This verse establishes a principle: Allah does not punish without first sending a messenger. It rebukes those who later claim ignorance.
- The description of punishment as *"painful"* shows that it is not arbitrary but proportionate to persistent denial.
- Maturidi stresses the pedagogical function of prophecy: the prophet is sent not to condemn but to **rescue**, urging repentance before it is too late.

Surah Nūḥ – Verse 2

Arabic:
قَالَ يَـٰقَوْمِ إِنِّى لَكُمْ نَذِيرٌ مُّبِينٌ

Tafsir:
"He said: O my people, indeed I am to you a clear warner."

Maturidi explains:

- Nūḥ's address is marked by gentleness — *"O my people"* — affirming kinship even while warning of consequences.
- "**Clear warner**" (*nadhīr mubīn*) — his message was transparent, without ambiguity, rooted in revelation not conjecture.

Maturidi's insights:

- The phrase underscores the **clarity of truth**: denial cannot be excused by confusion.
- Maturidi observes that every prophet combines *naṣīḥah* (sincere counsel) with *inḏār* (warning), offering both mercy and justice.
- This also reflects Allah's justice: no nation is destroyed until the truth is conveyed in a manner they can clearly understand.

Surah Nūḥ – Verse 3

Arabic:
أَنِ ٱعۡبُدُواْ ٱللَّهَ وَٱتَّقُوهُ وَأَطِيعُونِ

Tafsir:
"Worship Allah, and fear Him, and obey me."

Maturidi explains:

- The threefold command defines the prophetic mission:
    1. **Worship Allah** — affirming His oneness and rejecting idols.

2. **Fear Him** (*ittaquhu*) — live with consciousness of accountability, avoiding sin.
3. **Obey me** — obedience to the messenger is obedience to Allah, since he conveys divine guidance.

Maturidi's insights:

- Maturidi emphasises the unity of belief and action: worship, taqwā, and obedience are inseparable.
- The verse rebuts those who claim faith without obedience, or ritual without sincerity.
- It also affirms the **authority of prophets** — they are not independent lawgivers but the means by which Allah's will is implemented.

Surah Nūḥ – Verse 4

Arabic:

يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۚ إِنَّ أَجَلَ ٱللَّهِ إِذَا جَآءَ لَا يُؤَخَّرُ ۖ لَّوْ كُنتُمْ تَعْلَمُونَ

Tafsir:

"He will forgive you of your sins, and grant you respite until an appointed term. Indeed, when the term of Allah comes, it cannot be delayed — if only you knew."

Maturidi explains:

- Forgiveness and respite are linked to repentance and faith.

- "**Forgive you of your sins**" — forgiveness for past transgressions upon sincere return.
- "**Respite until a fixed term**" — worldly life extended in blessing and security, until the destined end.
- The inevitability of Allah's decree is stressed: no force can delay His appointed term.

Maturidi's insights:

- Maturidi reads in this verse both **mercy** (forgiveness, extended life) and **warning** (the end is fixed, unchangeable).
- The balance reflects Allah's justice: room for repentance exists, but presumption of endless delay is false.
- He also notes that *ājāl* (terms) include both the lifespan of individuals and the lifespan of nations — both are under Allah's control.

Surah Nūḥ – Verse 5

Arabic:

قَالَ رَبِّ إِنِّى دَعَوْتُ قَوْمِى لَيْلًا وَنَهَارًا

Tafsir:

"He said: My Lord, indeed I invited my people night and day."

Maturidi explains:

- Nūḥ عليه السلام appeals to Allah, describing his tireless effort — constant invitation without pause.

- His daʿwah covered all times, leaving no excuse for his people.

Maturidi's insights:

- The verse highlights prophetic perseverance: daʿwah is not occasional but continual, facing resistance with unwavering effort.
- For Maturidi, this also establishes proof against the people: their rejection was not from lack of exposure but from deliberate stubbornness.
- It reflects the prophetic model: patience and persistence are essential in calling to truth, even when met with rejection.

Surah Nūḥ – Verse 6

Arabic:

فَلَمْ يَزِدْهُمْ دُعَآءِىٓ إِلَّا فِرَارًا

Tafsir:

"But my invitation only increased them in flight."

Maturidi explains:

- Despite his constant effort, Nūḥ's people did not soften; instead, they grew more stubborn.
- "**Flight**" (*firār*) — turning away, avoiding engagement, fleeing from truth as though from danger.

Maturidi's insights:

- For Maturidi, this reflects a spiritual law: those who resist guidance become **harder** in denial when faced with persistence.
- Their *flight* is not just physical avoidance, but **internal estrangement** — they ran from their own salvation.
- The verse underscores the Prophet's innocence: failure to convert them lies with their obstinacy, not his negligence.

Surah Nūḥ – Verse 7

Arabic:

وَإِنِّى كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوٓا۟ أَصَٰبِعَهُمْ فِىٓ ءَاذَانِهِمْ وَٱسْتَغْشَوْا۟ ثِيَابَهُمْ وَأَصَرُّوا۟ وَٱسْتَكْبَرُوا۟ ٱسْتِكْبَارًا

Tafsir:

"And indeed, every time I invited them that You might forgive them, they put their fingers in their ears, covered themselves with their garments, persisted, and were arrogant with great arrogance."

Maturidi explains:

- The verse paints a vivid image of deliberate rejection:
  - **Fingers in ears** — absolute refusal to listen.
  - **Covering garments** — avoiding even seeing him, shutting out the call entirely.
  - **Persistence** — deliberate choice, not passive ignorance.
  - **Great arrogance** — pride was the root of their resistance.

Maturidi's insights:

- Maturidi stresses that these actions symbolise not mere disinterest but **active hostility** toward truth.
- Their behaviour illustrates how arrogance manifests physically — denial is embodied in gestures.
- This verse, for Maturidi, shows the extreme effort of Nūḥ and the extreme obstinacy of his people, sealing the case for their destruction.

Surah Nūḥ – Verse 8

Arabic:
ثُمَّ إِنِّى دَعَوْتُهُمْ جِهَارًا

Tafsir:
"Then indeed I invited them publicly."

Maturidi explains:

- Nūḥ varied his methods, calling them openly and without concealment.
- His daʿwah was transparent, not secretive, showing that truth fears no exposure.

Maturidi's insights:

- Public daʿwah confronts communal arrogance directly.
- For Maturidi, this illustrates prophetic wisdom: when private counsel fails, public appeal is necessary to complete the proof.

Surah Nūḥ – Verse 9

Arabic:

ثُمَّ إِنِّىٓ أَعْلَنتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا

Tafsir:

"Then I announced to them and I spoke to them privately, in secrecy."

Maturidi explains:

- Nūḥ employed every possible method: both public declaration and private, gentle counsel.
- His persistence left no avenue unexplored.

Maturidi's insights:

- Maturidi highlights the balance of approaches: daʿwah requires wisdom, adapting to circumstances.
- The verse shows Nūḥ's total dedication: neither the masses nor individuals were neglected.
- This reinforces the principle of Allah's justice: their rejection cannot be excused on grounds of inadequate communication.

Surah Nūḥ – Verse 10

Arabic:

فَقُلْتُ ٱسْتَغْفِرُوا۟ رَبَّكُمْ إِنَّهُۥ كَانَ غَفَّارًا

Tafsir:

"Then I said: Seek forgiveness of your Lord. Indeed, He is ever Forgiving."

Maturidi explains:

- After exhausting different forms of invitation, Nūḥ distilled his message: repentance and forgiveness are always open.
- "**Ever Forgiving**" — Allah's mercy is not limited by repetition; He forgives again and again.

Maturidi's insights:

- For Maturidi, the verse captures the **essence of prophecy**: to guide people back to Allah's forgiveness.
- Repentance is not humiliation but restoration, and persistent sin does not close the door of Allah's pardon.
- This verse demonstrates Allah's compassion: though the people rejected Nūḥ repeatedly, the call remained centred on forgiveness.

Surah Nūḥ – Verse 11

Arabic:

يُرْسِلِ ٱلسَّمَآءَ عَلَيْكُم مِّدْرَارًا

Tafsir:

"He will send the sky upon you in showers of abundance."

Maturidi explains:

- "**Sky**" here refers to rain, the source of fertility and life.

- "**In showers**" (*midrārā*) — continual, plentiful, and beneficial, not destructive.
- Nūḥ links forgiveness to worldly blessing, showing how obedience aligns humanity with divine mercy in creation.

Maturidi's insights:

- For Maturidi, the verse teaches that sins can bar material blessings, while repentance opens the doors of sustenance.
- Rain is chosen as an example because it is vital, beyond human control, and universally recognised as mercy.

Surah Nūḥ – Verse 12

Arabic:

وَيُمْدِدْكُم بِأَمْوَٰلٍ وَبَنِينَ وَيَجْعَل لَّكُمْ جَنَّٰتٍ وَيَجْعَل لَّكُمْ أَنْهَٰرًا

Tafsir:

"And He will support you with wealth and children, and make for you gardens, and make for you rivers."

Maturidi explains:

- Forgiveness brings increase in blessings:
    - **Wealth** — material provision.
    - **Children** — strength, support, and continuity.

    - **Gardens and rivers** — imagery of prosperity, beauty, and security.
- These are rewards in *dunyā* for repentance, preceding the eternal reward of *ākhirah*.

Maturidi's insights:

- Maturidi stresses that this verse refutes the assumption that obedience always reduces worldly gain.
- Instead, aligning with Allah leads to blessings in both worlds — but when worldly prosperity is withheld, it is a test, not contradiction.
- This balance counters the Muʿtazilī tendency to read divine reward as only deferred to the Hereafter: Maturidi insists Allah may grant both worldly and eternal reward, by His wisdom.

Surah Nūḥ – Verse 13

Arabic:

مَّا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا

Tafsir:

"What is [the matter] with you, that you do not show Allah due reverence?"

Maturidi explains:

- Nūḥ confronts their inner attitude: their failure was not ignorance of blessings but lack of **reverence** (*waqār*).

- Reverence means to magnify Allah in the heart, acknowledging His greatness through humility and obedience.

Maturidi's insights:

- For Maturidi, the root of disbelief is **treating Allah as insignificant** — as though He has no majesty or consequence.
- This verse rebukes them: they enjoyed His blessings yet gave Him no honour.
- The failure to revere Allah explains why blessings turned into arrogance rather than gratitude.

Surah Nūḥ – Verse 14

Arabic:

وَقَدْ خَلَقَكُمْ أَطْوَارًا

Tafsir:

"While He has created you in stages."

Maturidi explains:

- "**Stages**" (*aṭwārā*) — development from dust to sperm-drop, clot, embryo, birth, growth, maturity.
- Human weakness at every stage is a reminder of dependence upon Allah.

Maturidi's insights:

- Maturidi stresses that reflecting on human creation should awaken humility and reverence.
- The stages of life demonstrate divine wisdom and precision — each transition is a sign of Allah's power.
- Denying Allah after witnessing this process is the height of heedlessness.

Surah Nūḥ – Verse 15

Arabic:

أَلَمْ تَرَوْا۟ كَيْفَ خَلَقَ ٱللَّهُ سَبْعَ سَمَٰوَٰتٍ طِبَاقًا

Tafsir:

"Do you not see how Allah created seven heavens in layers?"

Maturidi explains:

- Attention shifts from the human microcosm to the cosmic macrocosm.
- **Seven heavens** — vast, ordered, layered realms, each pointing to Allah's majesty.

The phrase *"sabʿa samāwātin ṭibāqan"* indicates seven heavens arranged one above another.

- *Ṭibāq* means layers, perfectly ordered without gaps or disorder.
- The ordered harmony of the heavens is itself a sign of divine wisdom and precision.

Maturidi's insights:

- Maturidi notes that "seeing" here refers to both observation and reflection — the heavens are visible, their layered order deducible.
- This reinforces his theology: creation itself is a **sign (āyah)**, accessible to reason as well as revelation.
- Denying Allah while living under this canopy is irrational; the heavens testify to divine order and power.

Surah Nūḥ – Verse 16

Arabic:

وَجَعَلَ ٱلْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ ٱلشَّمْسَ سِرَاجًا

Tafsir:

"And He placed within them the moon as a light, and made the sun a lamp."

Maturidi explains:

- The **moon** is described as *nūr* (reflected light), guiding at night.
- The **sun** is a *sirāj* (lamp), a source of heat, illumination, and life.
- Together they establish the rhythm of time, seasons, and the balance of existence.

Maturidi's insights:

- For Maturidi, the pairing demonstrates Allah's wisdom in creating complementary signs.
- The distinction between *nūr* and *sirāj* highlights purposeful design: one reflects, the other radiates.

- The verse rebukes idolaters who worship celestial bodies; their roles are functional signs, not independent powers.

Surah Nūḥ – Verse 17

Arabic:
وَٱللَّهُ أَنۢبَتَكُم مِّنَ ٱلۡأَرۡضِ نَبَاتٗا

Tafsir:
"And Allah caused you to grow from the earth like a growth."

Maturidi explains:

- Human creation is likened to vegetation: both emerge from the earth by divine will.
- This simile emphasises dependence and fragility — just as plants rely on soil, water, and light, so too man relies on Allah.

Maturidi's insights:

- Maturidi points out that this imagery humbles human pride: we are not self-sufficient but as dependent as a sprout.
- Growth is continuous; just as plants move through stages, humans pass through phases designed by Allah.

Surah Nūḥ – Verse 18

Arabic:
ثُمَّ يُعِيدُكُمۡ فِيهَا وَيُخۡرِجُكُمۡ إِخۡرَاجٗا

Tafsir:
"Then He will return you into it, and bring you forth again, with a bringing forth."

Maturidi explains:

- Death returns man to the soil, mirroring his origin.
- Resurrection is a deliberate act of Allah: *ikh'rājā* — emphasising certainty and completeness.

Maturidi's insights:

- For Maturidi, the verse ties creation, death, and resurrection into a single coherent cycle.
- This destroys the denial of resurrection: the One who brought life from dust once can restore it again with ease.

Surah Nūḥ – Verse 19

Arabic:
وَٱللَّهُ جَعَلَ لَكُمُ ٱلْأَرْضَ بِسَاطًا

Tafsir:
"And Allah made the earth for you as a wide expanse."

Maturidi explains:

- The earth is spread out, stable, and habitable, designed for movement, cultivation, and dwelling.

- Its suitability for human life is not accidental but a divine arrangement.

Maturidi's insights:

- For Maturidi, the "expanse" symbolises both physical accessibility and divine generosity.
- Human arrogance ignores this foundational blessing: they walk upon a provisioned earth yet deny the Provider.

Surah Nūḥ – Verse 20

Arabic:

لِّتَسْلُكُوا۟ مِنْهَا سُبُلًا فِجَاجًا

Tafsir:

"So that you may travel its broad pathways."

Maturidi explains:

- Earth's valleys, paths, and roads are mentioned as another mercy: facilitating connection, commerce, and livelihood.
- The earth is not a prison but a realm of movement and exploration.

Maturidi's insights:

- For Maturidi, even roads and pathways are signs of Allah's providence: He structured creation for human use.

- The verse implies responsibility: such blessings should lead to gratitude and obedience, not arrogance and heedlessness.

Surah Nūḥ – Verse 21

Arabic:

قَالَ نُوحٌ رَّبِّ إِنَّهُمْ عَصَوْنِى وَٱتَّبَعُواْ مَن لَّمْ يَزِدْهُ مَالُهُۥ وَوَلَدُهُۥٓ إِلَّا خَسَارًا

Tafsir:

"Nūḥ said: My Lord, indeed they have disobeyed me, and followed those whose wealth and children increase them only in loss."

Maturidi explains:

- Nūḥ laments that his people preferred the leadership of arrogant chiefs whose wealth and families only deepened their ruin.
- Material abundance became a source of delusion, not benefit.

Maturidi's insights:

- Maturidi highlights the irony: blessings meant to guide toward gratitude instead pushed them deeper into disbelief.
- Leadership here is shown as corruptive: the people blindly imitated the wealthy elite, mistaking their prosperity for truth.
- This reflects a Qur'anic theme: wealth and children, without faith, are not protection but **burden**.

Surah Nūḥ – Verse 22

Arabic:
وَمَكَرُواْ مَكۡرٗا كُبَّارٗا

Tafsir:
"And they devised a mighty plot."

Maturidi's Commentary

- **The Nature of Their Plot:**
  The verse says *"wa makarū makran kuddārā"* (they plotted a mighty/terrible plot).
  - *Makar* means scheming, planning in secret with intent to mislead or oppose.
  - *Kubbār* (from kubr, greatness) indicates enormity — their plotting was not minor but of the highest degree of corruption.
- **What Was Their Plot?**
  Maturidi explains that their plotting included:
  - Persisting in idolatry and inventing false gods.
  - Mocking and belittling Nūḥ's call, turning people away from him.
  - Actively working to prevent others from believing by intimidation, ridicule, or false arguments.
  - Encouraging people to worship their ancestral idols, which they claimed were sources of blessing.
- **Comparison with Prophetic Strategy:**
  Unlike the messengers, whose call is open and sincere, the deniers used secrecy and manipulation. This contrast highlights the

truthfulness of the prophet's mission versus the deceit of the rejecters.

- **Theological Point:**
  Maturidi stresses that although they schemed, the divine will ultimately prevails. Human plotting, however "great" (*kubbār*), cannot overcome Allah's plan. The verse therefore both describes the extent of their hostility and hints at the futility of their rebellion.

Maturidi's insights:

- The enemies of truth may use cunning strategies, but they are limited and doomed to fail before divine decree.
- Prophets are patient in the face of such plotting, for their reliance is upon Allah, not worldly strength

Surah Nūḥ – Verse 23

Arabic:

وَقَالُواْ لَا تَذَرُنَّ ءَالِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا

Tafsir:

"And they said: Do not abandon your gods, and do not abandon Wadd, nor Suwāʿ, nor Yaghūth, and Yaʿūq, and Nasr."

Maturidi explains:

- These names belonged to idols venerated after righteous men of the past.

- Their leaders commanded the people to cling stubbornly to inherited idols, portraying it as loyalty to tradition.

Maturidi's insights:

- Maturidi notes the psychological force of tradition: their idols became symbols of identity, making rejection harder.
- The verse warns how once-honoured figures can be distorted into objects of worship when memory of truth is lost.
- By listing the idols by name, the Qur'an unmasks their false sanctity and exposes their impotence.

Surah Nūḥ – Verse 24

Arabic:

وَقَدْ أَضَلُّواْ كَثِيرًا ۖ وَلَا تَزِدِ ٱلظَّٰلِمِينَ إِلَّا ضَلَٰلًا

Tafsir:

"And they have misled many; and do not increase the wrongdoers except in error."

Maturidi explains:

- Nūḥ declares that the leaders' plots led many astray.
- His prayer turns to Allah: since they persist in tyranny, let their misguidance deepen until judgment overtakes them.

Maturidi's insights:

- For Maturidi, this is not cruelty but recognition of divine justice: persistent rejection turns into a seal upon the heart.
- It reflects a law of recompense: those who refuse repeated chances for guidance are left to their chosen error.

Surah Nūḥ – Verse 25

Arabic:

مِّمَّا خَطِيٓـَٔـٰتِهِمْ أُغْرِقُواْ فَأُدْخِلُواْ نَارًا فَلَمْ يَجِدُواْ لَهُم مِّن دُونِ ٱللَّهِ أَنصَارًا

Tafsir:

"Because of their sins, they were drowned, then made to enter a Fire; and they found no helpers for themselves besides Allah."

Maturidi's Commentary

- **Cause of Punishment:**
  The verse begins *"mimmā khaṭī'ātihim"* — "because of their sins."
  - The plural *khaṭīʾāt* indicates numerous and repeated wrongs: disbelief, idolatry, ridicule of the prophet, and leading others astray.
  - Maturidi highlights that the punishment was not arbitrary; it was a direct consequence of persistent rebellion against divine guidance.
- **Twofold Punishment:**

1. *"Ughriqū"* — "they were drowned." This refers to the **worldly punishment** in the great Flood.

2. *"Fa-udkhilū nāran"* — "then they were made to enter the Fire." This refers to the **otherworldly punishment** awaiting them after death.

    - Maturidi stresses that this combination shows Allah's justice is not confined to one realm; disbelievers face consequences both in this life and the next.

- **Sequence of Events:**
  The structure of the verse indicates immediacy — they were drowned, and then the Fire was made their abode. It conveys certainty that divine punishment crosses from dunya into ākhirah without escape.

- **No Helpers:**
  The statement *"fa-lam yajidū lahum min dūni Allāhi anṣārā"* underscores that their idols and false gods were of no avail.

    - This demolishes the very claim of idolaters, who thought their deities would intercede or protect them.

    - Maturidi points out that the verse teaches that **help and protection belong only to Allah**; anything else is illusion.

Maturidi's insights:

- Maturidi stresses the link between sin and outcome: their destruction was not arbitrary but the direct result of persistent rebellion.
- The sequence highlights divine justice: denial brings disgrace in *dunyā* and eternal loss in *ākhirah*.
- This verse also refutes idol-worship: their so-called gods were powerless when Allah's decree fell.

Surah Nūḥ – Verse 26

Arabic:

وَقَالَ نُوحٌ رَّبِّ لَا تَذَرْ عَلَى ٱلْأَرْضِ مِنَ ٱلْكَٰفِرِينَ دَيَّارًا

Tafsir:

"And Nūḥ said: My Lord, do not leave upon the earth any inhabitant from among the disbelievers."

Maturidi explains:

- After centuries of rejection, mockery, and plotting, Nūḥ's call turns to decisive supplication against his people.
- "**Any inhabitant" (dayyārā)** — an emphatic form, meaning not a single dweller, however small in number.

Maturidi's insights:

- Maturidi stresses that this prayer came only after every method of guidance was exhausted.
- His plea is not personal vengeance but recognition that continued survival of such deniers would only perpetuate corruption.
- It demonstrates a balance in prophetic mission: prophets embody patience, but when all proof is complete, divine justice is invoked.

Surah Nūḥ – Verse 27

Arabic:

إِنَّكَ إِن تَذَرْهُمْ يُضِلُّوا۟ عِبَادَكَ وَلَا يَلِدُوٓا۟ إِلَّا فَاجِرًا كَفَّارًا

Tafsir:
"Indeed, if You leave them, they will mislead Your servants, and will beget none but wicked disbelievers."

Maturidi explains:

- Nūḥ justifies his supplication: their persistence in corruption ensures that future generations would inherit disbelief.
- Their presence thus becomes a threat not only to themselves but to others.

Maturidi's insights:

- Maturidi observes that the verse describes the **generational transmission of disbelief** — children grow into the mould of parental arrogance.
- This highlights a theological point: persistence in denial eventually seals the heart, leaving little hope of reform.
- Divine wisdom dictates removal when evil becomes self-replicating and unrepentant.

Surah Nūḥ – Verse 28

Arabic:
رَّبِّ ٱغۡفِرۡ لِي وَلِوَٰلِدَيَّ وَلِمَن دَخَلَ بَيۡتِيَ مُؤۡمِنٗا وَلِلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِۗ وَلَا تَزِدِ ٱلظَّٰلِمِينَ إِلَّا تَبَارٗا

Tafsir:
"My Lord, forgive me, and my parents, and whoever enters my house as a believer, and all the believing men and believing women. And do not increase the wrongdoers except in ruin."

Maturidi explains:

- Nūḥ concludes with a comprehensive supplication:
    - **For himself** — acknowledging constant need of forgiveness even as a prophet.
    - **For his parents** — either biological or in some tafsīr, symbolic of forefathers in faith.
    - **For the believers** — both those who entered his home and all believing men and women universally.
- Against the wrongdoers, he prays only for destruction (*tabār*), sealing the decree.

Maturidi's Commentary

- *"Rabbi'ghfir lī"* — first for himself, recognizing his own continual need for Allah's forgiveness.
- *"wa li-wālidayya"* — then for his parents, showing filial devotion and gratitude.
- *"wa li-man dakhala baytī muʾminan"* — extending to those who came into his household with faith, whether family, guests, or followers.
- *"wa lil-muʾminīna wa-l-muʾmināt"* — finally encompassing the entire believing community, male and female, across time.

Priority of Faith:
Maturidi notes that the condition *"muʾminan"* (as a believer) highlights that forgiveness is tied to īmān. Entry into the circle of Allah's mercy is through belief.

Balance of Mercy and Justice:

After praying for the believers, Nūḥ asks: *"wa-lā tazid al-ẓālimīna illā tabārā"* — "do not increase the wrongdoers except in destruction."

- *Tabār* means ruin, utter loss, annihilation.
- This is not vindictiveness but recognition that the wrongdoers had sealed their fate through persistence in disbelief and enmity against truth. Their continued existence would only spread corruption.

Maturidi's insights:

- Maturidi highlights the prophetic model of **comprehensive mercy**: even while invoking justice on the wicked, he remembers every believer.
- The prayer for his parents demonstrates humility and family piety, a reminder of gratitude.
- The final contrast is stark: believers are embraced in mercy, oppressors in ruin — illustrating Allah's justice and Nūḥ's alignment with it.
- The surah encapsulates the prophetic mission: tireless invitation, rejection by arrogance, exposure of false leadership, and final recourse to divine justice.
- Maturidi emphasises:
    - **Prophetic perseverance** — Nūḥ exhausted every method of daʿwah, leaving no excuse.
    - **Obstinacy of denial** — arrogance, tradition, and wealth corrupted the people.

    - **Divine justice and mercy** — destruction of hardened deniers, forgiveness for all believers.
- The surah stands as both comfort for the Prophet ﷺ and warning for his opponents: persistence in denial ends as it did for Nūḥ's people, while patience and faith secure salvation.

Surah al-Jinn – Verse 1

Arabic:

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ ٱسْتَمَعَ نَفَرٌ مِّنَ ٱلْجِنِّ فَقَالُوٓاْ إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا

Tafsir:

"Say: It has been revealed to me that a group of the jinn listened, and they said: Indeed, we have heard a wondrous Qur'an."

Maturidi explains:

- The verse begins with **"Say"** — emphasising that the Prophet ﷺ does not speak from himself but only conveys revelation.
- A group of jinn heard the Qur'an, were astonished, and testified to its wonder.
- "**Wondrous**" (*ʿajabā*) — meaning unique, extraordinary, unlike human or jinn speech.

Maturidi's insights:

- Maturidi highlights the **universality of the Qur'an**: its message reaches not only humans but also the jinn.

- Their immediate recognition of its uniqueness contrasts with the arrogance of many humans, showing that openness of heart, not species, determines guidance.
- The jinn's reaction proves that the Qur'an is self-evidently divine, needing no external proof once sincerely heard.
- Even unseen beings testify to the truth of the Qur'an, strengthening the proof for humanity.
- The verse underscores the universality of the Qur'an's guidance and its compelling power across creation.

Surah al-Jinn – Verse 2

Arabic:

يَهْدِىٓ إِلَى ٱلرُّشْدِ فَـَٔامَنَّا بِهِۦ ۖ وَلَن نُّشْرِكَ بِرَبِّنَآ أَحَدًا

Tafsir:

"It guides to sound judgment, so we have believed in it, and we will never associate anyone with our Lord."

Maturidi explains:

- The jinn affirm that the Qur'an leads to *rushd* — uprightness, wisdom, and the straight path.
- Their response was faith and immediate rejection of shirk.

They said: *"fa-āmannā bihi"* — "so we believed in it."

- Their faith was a direct result of hearing the Qur'an, illustrating that sincere hearts recognize truth without hesitation.

- Maturidi notes that the Qur'an is a hujjah (proof) sufficient in itself, without need of external miracles, for those not blinded by arrogance.

Maturidi's insights:

- Maturidi notes that **guidance is both intellectual and moral** — the Qur'an addresses reason and conscience together.
- The Qur'an is guidance for both humans and jinn, showing its universality.
- Their confession refutes those who claim the Qur'an is unclear; even jinn, hearing it once, grasped its truth.
- The verse establishes that **tawḥīd** (oneness of Allah) is the core of faith, accessible to all who listen sincerely.

Surah al-Jinn – Verse 3

Arabic:

وَأَنَّهُۥ تَعَٰلَىٰ جَدُّ رَبِّنَا مَا ٱتَّخَذَ صَٰحِبَةً وَلَا وَلَدًا

Tafsir:

"And exalted is the majesty of our Lord; He has not taken a companion or a child."

Maturidi explains:

- The jinn reject false beliefs ascribing to Allah a spouse or offspring.
- "**Majesty" (jadd)** — greatness, power, and transcendence above all deficiency.

Maturidi's insights:

- Maturidi underlines that recognising Allah's transcendence (*tanzīh*) is central: Allah is beyond human-like needs.
- Their testimony echoes Qur'anic refutations of both pagan and Christian claims — partners, daughters, or sons attributed to Allah.
- The verse illustrates that **true recognition of Allah entails denying all anthropomorphism and association.**

Surah al-Jinn – Verse 4

Arabic:

وَأَنَّهُۥ كَانَ يَقُولُ سَفِيهُنَا عَلَى ٱللَّهِ شَطَطًا

Tafsir:

"And that the foolish among us used to say excessive things against Allah."

Maturidi explains:

- The jinn confess that some among them (described as *safīh* — foolish, ignorant) used to utter lies about Allah, claiming false attributes or spreading delusion.
- **"Excessive things" (shaṭaṭā)** — gross fabrications, extreme falsehood.

Maturidi's insights:

- Maturidi notes their humility: they acknowledge error within their own ranks, not projecting blame outward.

- This confession highlights the distinction between **leaders of falsehood** and those who are misled — yet all share responsibility if they persist.
- For Maturidi, the verse illustrates how shirk and blasphemy are products of **folly**, not reason; sound intellect, once guided, rejects them.

Surah al-Jinn – Verse 5

Arabic:

وَأَنَّا ظَنَنَّا أَن لَّن تَقُولَ ٱلْإِنسُ وَٱلْجِنُّ عَلَى ٱللَّهِ كَذِبًا

Tafsir:

"And we had thought that neither mankind nor jinn would ever speak a lie against Allah."

Maturidi explains:

- The jinn admit that they once assumed all beings spoke truthfully when it came to Allah.
- They were deceived by the false claims of men and jinn who ascribed partners, offspring, or false powers to Him.
- Their initial naïveté shows how easily misguidance spreads when truth is absent.

Maturidi's insights:

- For Maturidi, this illustrates the danger of **blind trust without discernment**: assuming sincerity is not the same as confirming truth.

- The jinn learned that authority figures—whether humans like pagan priests or jinn leaders—can fabricate lies about Allah for power or deception.
- Thus, the Qur'an clarifies that faith must be based on **clear revelation and reason**, not assumption.

Surah al-Jinn – Verse 6

Arabic:

وَأَنَّهُۥ كَانَ رِجَالٌ مِّنَ ٱلْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ ٱلْجِنِّ فَزَادُوهُمْ رَهَقًا

Tafsir:

"And there were men from among mankind who used to seek refuge with men from among the jinn, so they only increased them in burden."

Maturidi explains:

The verse refers to a custom where men, traveling or entering valleys, would call upon the jinn for protection, saying: *"I seek refuge in the lord of this valley."*

- This act was rooted in superstition and fear, showing mankind's ignorance of Allah's true power.
- Maturidi notes that by turning to jinn for safety, humans degraded themselves and elevated the jinn beyond their rightful station.

The Phrase *"Yaʿūdhūna"* (Seeking Refuge):

Seeking refuge (*istiʿādhah*) is an act of reliance. It belongs only to Allah, who alone grants protection. Directing it to jinn or others is a form of shirk.

Consequence – *"Fazādūhum rahaqā"*:

- *Rahaq* means burden, harm, overstepping, or delusion.
- The meaning here is twofold:
    1. The jinn **increased mankind's fear**, manipulating them into deeper superstition.
    2. The humans **increased the jinn in arrogance**, by attributing to them power and authority that belonged to Allah alone.
- Thus, the relationship was mutually corrupting: humans degraded their tawḥīd, and jinn grew in insolence.

Maturidi's insights:

- Maturidi highlights this as a form of shirk: seeking refuge in creation rather than the Creator.
- For the jinn, these invocations inflated their arrogance; for the humans, it deepened their delusion and dependency.
- The verse teaches that misplaced trust leads not to safety but to **greater humiliation and fear**, because only Allah grants protection.

Surah al-Jinn – Verse 7

Arabic:

وَأَنَّهُمْ ظَنُّواْ كَمَا ظَنَنتُمْ أَن لَّن يَبْعَثَ ٱللَّهُ أَحَدًا

Tafsir:

"And they (the jinn) thought, as you thought, that Allah would never send anyone (as a messenger)."

Maturidi explains:

- Many jinn, like humans, doubted that Allah would appoint prophets to guide creation.
- Their error was rooted in underestimating Allah's mercy and wisdom.

Maturidi's insights:

- For Maturidi, the denial of prophethood is a shared failing between men and jinn — a product of arrogance or heedlessness.
- The verse reminds that sending messengers is part of Allah's justice: without them, mankind and jinn would have no clear proof.
- It also highlights the Qur'an's universality: guidance is not limited to humans but encompasses all moral beings.

Surah al-Jinn – Verse 8

Arabic:

وَأَنَّا لَمَسْنَا ٱلسَّمَآءَ فَوَجَدْنَـٰهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا

Tafsir:

"And we sought to reach the heaven, but we found it filled with strong guards and burning flames."

Maturidi's Commentary

- **The Attempt of the Jinn:**
  The jinn say: *"wa-innā lamasnā as-samāʾ"* — "we touched/attempted to reach the heaven."
    - *Lamasnā* here means striving to ascend or approach the heavenly realm to seek news.
    - Before the advent of Islam, some jinn were able to ascend to certain levels of the heavens to steal fragments of information.
- **Change After Revelation:**
  They confess: *"fawajadnāhā muliʾat ḥarasan shadīdan wa-shuhuban"* — "we found it filled with stern guards and flaming meteors."
    - *Ḥaras shadīd* refers to angels appointed to guard the heavens, powerful and vigilant.
    - *Shuhub* (flames, shooting stars) are missiles by which the jinn are repelled.
    - Maturidi explains this sudden strengthening of protection occurred with the sending of the Prophet ﷺ and the descent of revelation, ensuring no corruption or intrusion upon the Qur'an's delivery.
- **Purpose of This Guarding:**
    - To prevent the jinn from intercepting the words of the angels and spreading half-truths mingled with lies to their human allies (the soothsayers).
    - It establishes that knowledge of the unseen (*ghayb*) belongs to Allah alone, and He gives it only to His chosen messengers.
- **Theological Points:**

- The Qur'an clarifies that neither humans nor jinn have independent access to the unseen.
- False claims of fortune-tellers and soothsayers are invalid, since their sources were cut off by divine decree.
- This reinforces the absolute trustworthiness of the revelation given to Muhammad ﷺ, untainted by interference.

- **Lesson:**
  - Revelation is protected by Allah, beyond the reach of both humans and jinn.
  - Believers must seek knowledge only through authentic prophetic teaching, not through superstitions, astrology, or false diviners.

Surah al-Jinn – Verse 9

Arabic:

وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ ۖ فَمَن يَسْتَمِعِ ٱلْـَٔانَ يَجِدْ لَهُۥ شِهَابًا رَّصَدًا

Tafsir:

"And we used to sit in positions to listen, but whoever listens now finds a flaming fire lying in wait for him."

Maturidi's Commentary

- **Past Access of the Jinn:**
  The jinn confess: *"wa-innā kunnā naqʿudu minhā maqāʿida li-s-samʿ"* — "we used to sit in positions to listen."

- They would occupy specific stations in the heavens, attempting to overhear conversations of the angels about divine decrees.
- Before the mission of the Prophet ﷺ, some jinn succeeded in snatching fragments of information.

- **Present Prohibition:**
  They add: *"fa-man yastamiʿi al-ān yajid lahu shihāban raṣadā"* — "but whoever listens now will find a flaming fire lying in wait."
  - *Al-ān* (now) refers to the time after the Qur'an's revelation began.
  - *Shihāb raṣad* means a blazing meteor assigned as a guard. Any attempt to steal knowledge is immediately repelled.

  Maturidi's Point:

  - This decisive change shows Allah's special protection of revelation given to Muhammad ﷺ.
  - It nullifies the role of fortune-tellers and soothsayers (*kāhins*), who relied on distorted whispers from the jinn.
  - The jinn themselves acknowledge they are cut off; thus, reliance on them after this is irrational and sinful.

  Theological Implications:

  - The unseen (*ghayb*) is Allah's alone. Access to it is only through revelation granted to prophets.
  - The Qur'an is safeguarded from corruption, unlike the uncertain, stolen fragments the jinn once spread.
  - This highlights the absolute reliability of the Prophet ﷺ as the sole conveyor of divine truth.
  - Believers must turn away from superstition, astrology, and fortune-telling.

- Knowledge and guidance come from Allah's revelation, not from stolen whispers of the unseen.
- The heavens themselves were re-ordered to protect the Qur'an, demonstrating its magnitude.

Surah al-Jinn – Verse 10

Arabic:

وَأَنَّا لَا نَدْرِىٓ أَشَرٌّ أُرِيدَ بِمَن فِى ٱلْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا

Tafsir:

"And we do not know whether evil is intended for those on earth, or whether their Lord intends for them guidance."

Maturidi explains:

- The jinn confess their uncertainty: the sudden closure of heaven signaled a major change, but they did not yet know whether it meant punishment or mercy.
- Their humility contrasts with the arrogance of humans who dismiss signs.

Maturidi's insights:

- For Maturidi, this verse illustrates **creaturely limitation**: even jinn with access to realms beyond human reach cannot penetrate Allah's hidden decree.
- The lesson: only revelation clarifies Allah's intent — speculation is unreliable.

- The jinn's honesty in acknowledging ignorance is itself a step toward guidance.

Surah al-Jinn – Verse 11

Arabic:
وَأَنَّا مِنَّا ٱلصَّٰلِحُونَ وَمِنَّا دُونَ ذَٰلِكَ ۖ كُنَّا طَرَآئِقَ قِدَدًا

Tafsir:
"And among us are the righteous, and among us are otherwise; we are groups of differing paths."

Maturidi explains:

- The jinn confess their diversity: not all are equal in belief or character.
- "**Righteous**" (*ṣāliḥūn*) — those who believe and live justly.
- "**Otherwise**" — those corrupt, sinful, or disbelieving.
- "**Differing paths**" **(ṭarāʾiq qidadā)** — divergent ways, just as humans are divided into sects and tendencies.

Maturidi's insights:

- Maturidi stresses that accountability extends to all moral beings, human or jinn: righteousness and corruption both exist among them.
- The admission reflects realism: faith does not erase diversity of conduct but sets a criterion of truth.

- This rebukes the human assumption that all jinn are evil — like humans, they vary.

Surah al-Jinn – Verse 12

Arabic:

وَأَنَّا ظَنَنَّا أَن لَّن نُّعْجِزَ ٱللَّهَ فِى ٱلْأَرْضِ وَلَن نُّعْجِزَهُۥ هَرَبًا

Tafsir:

"And we have realised that we can never escape Allah on earth, nor can we escape Him by flight."

Maturidi explains:

- They acknowledge that Allah's power encompasses all realms — there is no place to run or hide.
- Their recognition signals submission after prior arrogance.

Maturidi's insights:

- Maturidi highlights the futility of rebellion: whether in concealment (*fī al-arḍ*) or in attempt to flee (*harabā*), Allah's grasp is complete.
- This awareness corrects the illusion of independence: even the jinn, with powers beyond human reach, are still bound by Allah's will.
- Thus, true safety lies only in submission, not resistance.

Surah al-Jinn – Verse 13

Arabic:

وَأَنَّا لَمَّا سَمِعْنَا ٱلْهُدَىٰٓ ءَامَنَّا بِهِۦ ۖ فَمَن يُؤْمِنۢ بِرَبِّهِۦ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا

Tafsir:

"And when we heard the guidance, we believed in it. And whoever believes in his Lord will fear neither deprivation nor burden."

Maturidi explains:

- Upon hearing the Qur'an, they accepted it without delay, recognising it as *hudā* (true guidance).
- Belief in Allah ensures protection from two dangers:
  - "**Deprivation" (bakhsan)** — loss or injustice in reward.
  - "**Burden" (rahaqan)** — oppression, crushing weight, or excessive demands.

Maturidi's insights:

- Maturidi points out that this verse affirms Allah's **absolute justice**: no believer suffers wrong, neither in being denied reward nor burdened beyond capacity.
- It rebukes views that portray Allah as unjust or arbitrary.
- For Maturidi, the immediate faith of the jinn highlights sincerity: true hearts respond instantly to truth when encountered.

Surah al-Jinn – Verse 14

Arabic:

وَأَنَّا مِنَّا ٱلْمُسْلِمُونَ وَمِنَّا ٱلْقَـٰسِطُونَ ۖ فَمَنْ أَسْلَمَ فَأُو۟لَـٰٓئِكَ تَحَرَّوْا۟ رَشَدًا

Tafsir:

"And among us are those who submit (to Allah), and among us are the unjust. So whoever submits — it is they who have sought out sound guidance."

Maturidi explains:

- The jinn now identify two categories explicitly:
  - **Muslimūn** — those who submit in belief and obedience.
  - **Qāsitūn** — deviators, unjust in faith and action.
- Submission is described as *taḥarrū rushdā* — actively seeking uprightness.

Maturidi's insights:

- Maturidi notes the active verb: guidance is not passive but must be pursued.
- By naming *qāsitūn*, the verse shows injustice is not only a human disease; even jinn misuse their will.
- The clarity of distinction — Islam versus injustice — mirrors Qur'anic emphasis: salvation is through surrender, not heritage or claim.

Surah al-Jinn – Verse 15

Arabic:

وَأَمَّا ٱلْقَـٰسِطُونَ فَكَانُوا۟ لِجَهَنَّمَ حَطَبًا

Tafsir:
"And as for the unjust, they will be firewood for Hell."

Maturidi explains:

- The unjust (*qāsitūn*) fuel the Fire by their very selves.
- Their destiny contrasts sharply with the Muslims among the jinn.

Maturidi's insights:

- Maturidi sees here an echo of Allah's justice: Hell is not arbitrary but ignited by the rebellion of its inhabitants.
- The metaphor of *firewood* strips arrogance — those who once boasted power become fuel for their own punishment.
- This reinforces the principle: rejecting guidance destroys the rejecter himself.

Surah al-Jinn – Verse 16

Arabic:
وَأَلَّوِ ٱسْتَقَـٰمُواْ عَلَى ٱلطَّرِيقَةِ لَأَسْقَيْنَـٰهُم مَّآءً غَدَقًا

Tafsir:
"And if they had remained firm on the path, We would have given them abundant water to drink."

Maturidi's Commentary

- **Conditional Guidance:**
  The verse begins with *"wa-allawi istaqāmū ʿala ṭ-ṭarīqah"* — "and if they had remained steadfast upon the right way."

- *Istaqāmū* comes from istiqāmah, meaning uprightness, constancy, and remaining firm without deviation.
- *Aṭ-ṭarīqah* refers to the straight path of tawḥīd, obedience, spiritual purification and divine guidance.

- **Promise of Provision:**
  Allah says: *"la-asqaynāhum māʾan ghadaqā"* — "We would have given them abundant water."
  - *Māʾ ghadaq* signifies plentiful, flowing, and continuous water — a symbol of prosperity, ease, and blessing.
  - Maturidi notes that water is mentioned specifically because it is the foundation of life and agriculture, the source of both survival and abundance.

- **Two Levels of Meaning:**

1. **Literal:** Allah would bless them with abundant rain, fertility of land, and worldly provision if they adhered to faith and righteousness.

2. **Spiritual:** Water here symbolizes divine mercy and knowledge that quenches the soul, suggesting that those steadfast in religion are granted spiritual abundance.

- **Maturidi's insights:**
  - Worldly blessings are tied to obedience. Persistent disbelief and sin bring drought, scarcity, and hardship.
  - At the same time, Maturidi clarifies that provision itself is from Allah's decree; even the disbelievers may receive wealth, but the *promised barakah* (blessing) is reserved for those who walk the straight path.
  - Uprightness in faith leads to both spiritual fulfillment and worldly prosperity.

- Disobedience corrupts both the heart and the environment, leading to deprivation.
- True reliance should be placed upon Allah's provision, sought through istiqāmah on His path.

Surah al-Jinn – Verse 17

Arabic:

لِّنَفْتِنَهُمْ فِيهِ ۚ وَمَن يُعْرِضْ عَن ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا

Tafsir:

"That We might test them by it. But whoever turns away from the remembrance of his Lord — He will cause him to enter a punishment that is steep."

Maturidi explains:

- Material blessings are also a test (*fitnah*): abundance may lead either to gratitude or arrogance.
- Turning away from Allah's remembrance (*dhikr*) results in a punishment described as *ṣaʿadā* — harsh, uphill, exhausting.

Maturidi's insights:

- Maturidi stresses that worldly prosperity is not proof of divine approval; it is itself a trial.
- The imagery of *steep punishment* conveys endless struggle without relief — the opposite of the ease promised to the faithful.
- The verse balances hope and fear: blessings must be met with obedience, or they become chains of ruin.

Surah al-Jinn – Verse 18

Arabic:

وَأَنَّ ٱلْمَسَٰجِدَ لِلَّهِ فَلَا تَدْعُواْ مَعَ ٱللَّهِ أَحَدًا

Tafsir:

"And the mosques are for Allah, so do not call upon anyone with Allah."

Maturidi explains:

- **Masājid** may refer to physical mosques or, more broadly, to the points of prostration (forehead, hands, knees, feet). Both interpretations stress that worship belongs exclusively to Allah.
- The verse rejects shirk directly: places and acts of devotion are not to be shared with any created being.

Maturidi's insights:

- Maturidi highlights that tawḥīd is not only belief but also practice: worship must be directed solely to Allah.
- The wording addresses both human and jinn tendencies to invoke saints, idols, or spirits.
- This principle anchors Islam's uncompromising monotheism — worship is purified of all intermediaries.

Surah al-Jinn – Verse 19

Arabic:

وَأَنَّهُۥ لَمَّا قَامَ عَبْدُ ٱللَّهِ يَدْعُوهُ كَادُواْ يَكُونُونَ عَلَيْهِ لِبَدًا

Tafsir:

"And when the servant of Allah stood up calling upon Him, they almost crowded upon him in heaps."

Maturidi explains:

- The **servant of Allah** is the Prophet ﷺ.
- When he stood to pray and recite, groups of jinn and humans crowded, pressing against him in astonishment, dispute, or opposition.
- "**Libadā**" — piling up, pressing together in crowds.

Maturidi's insights:

- Maturidi reads this as both positive (jinn eager to hear) and negative (unbelievers crowding in hostility).
- The verse portrays the irresistible pull of revelation: it draws attention, whether in faith or rejection.
- The Prophet ﷺ is shown as Allah's ʿ**abd** (servant), whose honour lies in servitude.

Surah al-Jinn – Verse 20

Arabic:

قُلْ إِنَّمَآ أَدْعُواْ رَبِّى وَلَآ أُشْرِكُ بِهِۦٓ أَحَدًا

Tafsir:

"Say: I only call upon my Lord, and I do not associate anyone with Him."

Maturidi explains:

- The Prophet ﷺ is commanded to declare his exclusive devotion to Allah, rejecting all forms of partnership.
- His mission is not political or self-serving, but purely religious: to direct worship to its rightful owner.

Maturidi's insights:

- Maturidi stresses the Prophet's ﷺ humility: he does not claim divinity or independent power.
- This verse rebukes those who demanded intermediaries or signs tailored to their whims.
- It re-centres the Prophet's ﷺ role: a messenger who points to Allah, not to himself.

Surah al-Jinn – Verse 21

Arabic:

قُلْ إِنِّى لَآ أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا

Tafsir:

"Say: Indeed, I do not control for you harm or guidance."

Maturidi explains:

- The Prophet ﷺ is not an independent bringer of benefit or harm.
- He conveys guidance but cannot impose it; he warns of harm but cannot repel Allah's decree.

Maturidi's insights:

- It affirms **tawḥīd al-afʿāl** (Allah alone controls all outcomes).
- The Prophet's ﷺ role is responsibility of tablīgh (conveyance), not absolute control.

Surah al-Jinn – Verse 22

Arabic:

قُلْ إِنِّى لَن يُجِيرَنِى مِنَ ٱللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِن دُونِهِۦ مُلْتَحَدًا

Tafsir:

"Say: Indeed, no one can protect me from Allah, nor can I find any refuge besides Him."

Maturidi's Commentary

- **Clarification of the Prophet's Role:**
  The Prophet ﷺ is commanded to say: *"innī lā amliku lakum ḍarran wa-lā rashadā."*
    - This establishes that he does not independently control benefit or harm for others.
    - His role is tablīgh (conveyance of the message), not sovereignty over people's fate.
- **Meaning of *Ḍarr* and *Rashad*:**
    - *Ḍarr* refers to harm, punishment, or affliction.
    - *Rashad* refers to right guidance, success, or benefit.
    - Maturidi highlights that ultimate control over both belongs to Allah alone. The Prophet can warn, guide, and intercede, but cannot guarantee outcomes without Allah's will.

- **Theological Significance:**
    - This verse rebukes any exaggerated veneration that might attribute divine powers to the Prophet ﷺ.
    - It also nullifies the idea that the Prophet ﷺ could independently punish disbelievers or guide whom he wills.
    - Guidance (*hidāyah*) has two levels:
        1. *Bayān* (clarification) — the Prophet's ﷺ role in explaining truth.
        2. *Tawfīq* (divine enablement) — Allah's exclusive role in placing īmān in hearts.
    - Believers must direct hope, fear, and reliance only to Allah.
    - The Prophet ﷺ is the perfect teacher and conveyor of revelation, but not a possessor of independent power.
    - Respect and obedience to the Prophet ﷺ is obligatory, but without attributing to him independent control of destiny.
    - This verse safeguards tawḥīd by distinguishing between divine authority and prophetic responsibility.

Surah al-Jinn – Verse 23

Arabic:

إِلَّا بَلَٰغًا مِّنَ ٱللَّهِ وَرِسَٰلَٰتِهِۦ ۚ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ لَهُۥ نَارَ جَهَنَّمَ خَٰلِدِينَ فِيهَآ أَبَدًا

Tafsir:

"Except for conveying from Allah and His messages. And whoever disobeys Allah and His Messenger — for him is the Fire of Hell, abiding therein forever."

Maturidi explains:

- The Prophet's ﷺ responsibility is **conveyance** (*tablīgh*).
- The consequences of disobedience are eternal and severe.

Maturidi's insights:

- Maturidi stresses accountability: rejecting the Messenger is equivalent to rejecting Allah, since he only transmits divine command.
- The eternity of punishment underscores the gravity of denial after clear proof.

Surah al-Jinn – Verse 24

Arabic:

حَتَّىٰٓ إِذَا رَأَوْا۟ مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا

Tafsir:

"Until, when they see what they are promised, then they will know who is weaker in helpers and fewer in number."

Maturidi explains:

- The disbelievers thought their numbers and allies made them superior.
- On the Day of Judgment, they will see that their support vanishes, while Allah's power is absolute.

Maturidi's insights:

- Maturidi points out the Qur'an's recurring contrast: worldly strength is exposed as weakness when measured against divine truth.
- The "promise" refers both to worldly defeat and ultimate Hereafter reckoning.

Surah al-Jinn – Verse 25

Arabic:

قُلْ إِنْ أَدْرِىٓ أَقَرِيبٌ مَّا تُوعَدُونَ أَمْ يَجْعَلُ لَهُۥ رَبِّىٓ أَمَدًا

Tafsir:

"Say: I do not know whether what you are promised is near, or whether my Lord will appoint for it a distant term."

Maturidi explains:

- The Prophet ﷺ is commanded to disclaim knowledge of timing.
- The exact moment of punishment or the Hour belongs only to Allah.

Maturidi's insights:

- Maturidi stresses this verse as a refutation of false claims: prophets know only what Allah reveals.
- This protects tawḥīd: ultimate knowledge of the unseen (*ʿilm al-ghayb*) is Allah's alone.

Surah al-Jinn – Verse 26

Arabic:

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا

Tafsir

"[He is] Knower of the unseen, and He does not disclose His unseen to anyone."

Maturidi's Commentary

- **Exclusive Knowledge of the Unseen:**
  The verse declares: *"ʿĀlim al-ghayb"* — Allah alone is the possessor of knowledge of the unseen.
    - *Ghayb* refers to that which is hidden from creation: the future, the realities of the hearts, the decrees of destiny, and the secrets of the heavens and earth.
    - Maturidi stresses that this attribute belongs solely to Allah; no prophet, angel, or jinn has independent access to it.
- **Restriction of Disclosure:**
  "Fa-lā yuẓhiru ʿalā ghaybihi aḥadā" — "He does not disclose His unseen to anyone."
    - This clause categorically denies the claims of fortune-tellers, astrologers, or those who pretend to reveal hidden realities.
    - It also nullifies the ancient practice of seeking the jinn for knowledge of future events, since Allah has cut off their access completely.
- **Connection to Revelation:**
  Maturidi notes that while no one independently possesses knowledge of the unseen, Allah may choose to **inform** His messengers of specific unseen matters when necessary for

guidance. This does not mean they own such knowledge, but that they receive it as trust.

- **Theological Points:**
    - **Tawḥīd in Knowledge:** Just as worship belongs to Allah alone, so too ultimate knowledge of the hidden belongs exclusively to Him.
    - **False Claims Exposed:** Anyone who claims knowledge of the unseen without revelation contradicts the Qur'an.
    - **Prophets as Recipients:** Even when prophets convey matters of the unseen, they are conveyors, not possessors — what they know is only what Allah has disclosed.
- **Lesson:**
    - Believers must rely only on Allah's revelation and reject superstitions, omens, or fortune-telling.
    - Acknowledging Allah as *ʿĀlim al-ghayb* deepens one's trust (tawakkul), for all hidden affairs rest with Him alone.
    - This verse is a safeguard against all pretenders who exploit fear of the unknown.

Surah al-Jinn – Verse 27

Arabic:

إِلَّا مَنِ ارْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُ يَسْلُكُ مِن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا

Tafsir

"Except to a messenger whom He has chosen, then He makes a guard to march before him and behind him."

Maturidi's Commentary

- **Exception to the Rule:**
  The previous verse established that Allah does not reveal His unseen (*ghayb*) to anyone. This verse makes the exception: *"illā mani irtaḍā min rasūl"* — "except to a messenger whom He has chosen."
    - This means prophets may be informed of certain unseen matters, not through their own capacity, but by Allah's deliberate disclosure.
    - *Irtaḍā* (chosen/approved) signifies divine selection — only messengers granted Allah's pleasure are entrusted with this knowledge.

The Prophet Muhammad ﷺ:

- Māturīdī affirms that the Prophet ﷺ, like all messengers, was given knowledge of the unseen **to the extent Allah revealed to him**.
- Examples include:
    - Prophecies of future events.
    - Knowledge of the unseen worlds (angels, jinn, Hereafter).
    - Guidance regarding what would happen to past nations.
- But this knowledge is **partial, specific, and contingent on revelation** — not absolute or universal.

- **Protection of Revelation:**
  "fa-innahū yasluku min bayna yadayhi wa-min khalfihi raṣadā" — "then He makes a guard march before him and behind him."
    - *Raṣad* refers to watchers or guardians.
    - Maturidi explains that these are angels appointed to protect the messenger and the revelation from interference, distortion, or interception by devils.
    - This emphasizes that revelation reaches the Prophet ﷺ in a pure and guarded form, without corruption.
- **Wisdom of Guarding:**
    - To ensure that the Qur'an reaches humanity without any addition, omission, or alteration.
    - To close the door against claims that revelation was mixed with jinn whisperings.
    - To establish confidence in the Prophet ﷺ as the flawless conveyor of Allah's message.

Maturidi Insights

- Prophets are not independent knowers of the unseen; they are informed only to the extent Allah wills.
- Divine protection surrounds the messenger, affirming both the Qur'an's authenticity and the messenger's trustworthiness.
- Revelation is both *ilāhī* (divine) in origin and *maḥfūẓ* (protected) in transmission.
- True knowledge of the unseen comes only through authentic revelation.

- Believers should place full trust in the Qur'an, knowing it is perfectly preserved by divine guardianship.
- Claims of false prophets, magicians, and fortune-tellers are invalid, since Allah alone chooses His messengers and protects their message.

Surah al-Jinn – Verse 28

Arabic:

لِّيَعْلَمَ أَن قَدْ أَبْلَغُوا۟ رِسَـٰلَـٰتِ رَبِّهِمْ ۚ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَىْءٍ عَدَدًا

Tafsir:

"So that He may know that they have conveyed the messages of their Lord; and He encompasses whatever is with them, and has enumerated all things in number."

Maturidi explains:

- The purpose of divine protection is assurance: messengers truly deliver Allah's words without distortion.
- Allah's knowledge and power encompass everything, nothing escapes His record.

Maturidi's insights:

- Maturidi highlights the **closure of Surah al-Jinn** with certainty: revelation is complete, guarded, and accounted for.
- The verse reassures believers that the Qur'an is preserved, unlike corrupted claims of soothsayers or distorted scriptures.

- It also underscores Allah's comprehensive knowledge: every detail of creation is under His grasp.
- The surah demonstrates the Qur'an's universality: both humans and jinn are addressed, accountable, and capable of faith.
- Maturidi emphasises:
    - **The Qur'an's self-evidence** — even jinn recognised its wonder at first hearing.
    - **Justice of accountability** — diversity of belief exists among jinn as among humans; all are tested.
    - **Protection of revelation** — the heavens barred to eavesdropping mark the Qur'an's purity.
    - **Exclusive worship of Allah** — mosques, prayers, and devotion belong only to Him.
    - **Prophetic servitude** — the Prophet ﷺ is honoured as Allah's servant.
- The surah closes by affirming Allah's total knowledge and preservation of His message.

Surah al-Muzzammil – Verse 1

Arabic:

يَـٰٓأَيُّهَا ٱلْمُزَّمِّلُ

Tafsir:

"O you who wraps himself [in garments]."

Maturidi explains:

- The Prophet ﷺ is addressed tenderly as *al-Muzzammil* ("the one wrapped in his cloak").
- Commentators note this reflects his state after the first overwhelming encounters with revelation: he would wrap himself in garments for comfort and contemplation.
- It also alludes to his habit of devotion at night, covering himself to stand in prayer.

Maturidi's insights:

- Maturidi sees the address as a mark of **gentleness and honour** — Allah calls His Prophet by description, not name, showing affection.
- The cloak symbolises preparation: just as he wraps himself physically, he must now be ready spiritually for the weight of revelation and mission.
- This verse reminds that prophethood entails both human vulnerability and divine strengthening.

Surah al-Muzzammil – Verse 2

Arabic:

قُمِ ٱلَّيْلَ إِلَّا قَلِيلًا

Tafsir:

"Stand [in prayer] at night, except for a little."

Maturidi explains:

- The command is for the Prophet ﷺ to spend most of the night in worship, with only short rest.
- Night prayer (*qiyām al-layl*) was made obligatory for him at this stage, training him for the burden of revelation and leadership.

Maturidi's insights:

- Maturidi stresses the connection between **spiritual discipline** and the prophetic mission: private devotion strengthens public daʿwah.
- Nighttime is chosen because it is quiet, free from distraction, and fosters sincerity.
- This verse sets a model: while not obligatory for the ummah, night prayer remains a path of nearness to Allah.

Nature of the Command:

- Standing (*qiyām*) here refers specifically to **night prayer (qiyām al-layl / tahajjud)**.
- The qualifier *"illā qalīlan"* shows mercy — the whole night is not required, but the majority of it.
- According to Maturidi, this command was initially obligatory on the Prophet ﷺ (and some early Muslims), later eased into recommendation.

Wisdom of Night Prayer:

- The night is a time of solitude, free from worldly distractions, where sincerity (*ikhlāṣ*) is purified.
- Maturidi points out that reciting Qur'an and worshipping at night engraves the words of revelation more deeply in the heart, aiding both memory and understanding.

- It also strengthens the Prophet ﷺ spiritually to endure the hostility, mockery, and hardships of daʿwah during the day.

Theological Point:

- The command shows that **worship is the foundation of guidance**. Before one can guide others, one must be anchored in devotion.
- It also demonstrates Allah's mercy: even in commanding rigorous worship, He lightens it with *"except a little."*

Lesson:

- Night prayer is a hallmark of sincerity. It trains the soul to seek Allah when no eyes see.
- For the Prophet ﷺ, it was preparation for revelation; for believers, it remains a path to closeness, humility, and strength.

Surah al-Muzzammil – Verse 3

Arabic:

نِّصۡفَهُۥٓ أَوِ ٱنقُصۡ مِنۡهُ قَلِيلًا

Tafsir:

"Half of it, or subtract from it a little."

Maturidi explains:

- The command gives flexibility: prayer for half the night, or slightly less, showing divine mercy in spiritual discipline.
- The exact measure may vary, but the emphasis is on **consistency and effort**.

Maturidi's insights:

- Maturidi notes that Allah balances command with ease: worship is demanded but not to the point of unbearable hardship.
- This also shows the Qur'an's realism — discipline must be sustainable.

Surah al-Muzzammil – Verse 4

Arabic:
أَوْ زِدْ عَلَيْهِ وَرَتِّلِ ٱلْقُرْءَانَ تَرْتِيلًا

Tafsir:
"Or add to it, and recite the Qur'an with measured recitation."

Maturidi explains:

- Beyond half the night, the Prophet ﷺ may increase prayer as he is able.
- The command to recite with *tartīl* (measured rhythm) means deliberate, clear, reflective recitation — neither rushed nor careless.

Maturidi's insights:

- Maturidi emphasises that the Qur'an is not just to be read but **absorbed**: tartīl ensures understanding, humility, and sincerity.
- The verse shows that worship is not mechanical: it must be conscious, with heart and tongue aligned.

Surah al-Muzzammil – Verse 5

Arabic:

إِنَّا سَنُلْقِى عَلَيْكَ قَوْلًا ثَقِيلًا

Tafsir:

"Indeed, We will cast upon you a weighty word."

Maturidi explains:

- The "weighty word" is the Qur'an — heavy in its meaning, law, and responsibility.
- The Prophet ﷺ is being prepared for the immense burden of conveying divine revelation to mankind.

The phrase *"illā qalīlā"* softens the command — not the entire night, but a portion of it.

- This reflects Allah's mercy: while the Prophet ﷺ is commanded to devote much of the night, the allowance shows divine consideration for human limits.

Maturidi's insights:

- Maturidi notes that this explains the need for night prayer: only through spiritual training could the Prophet ﷺ bear the Qur'an's weight.
- The heaviness also reflects its seriousness: guidance, commands, prohibitions, and eternal consequences.
- It rebukes those who treat revelation lightly — the Qur'an is the heaviest trust entrusted to humanity.

Surah al-Muzzammil – Verse 6

Arabic:

إِنَّ نَاشِئَةَ ٱلَّيْلِ هِيَ أَشَدُّ وَطْـًٔا وَأَقْوَمُ قِيلًا

Tafsir:

"Indeed, the rising at night (for prayer) is more effective for concurrence (of heart and tongue), and more upright in speech."

Maturidi explains:

- *Nāshi'at al-layl* refers to the time of night prayer, especially in its stillness and solitude.
- Worship in this period binds heart, tongue, and body with greater focus, free from daytime distractions.
- *Aqwam qīlā* — the speech (recitation) is more upright, firm, and impactful.

Maturidi's insights:

- Maturidi highlights that the night cultivates **ikhlāṣ (sincerity)**: fewer eyes, less noise, no worldly interruptions.
- The verse underlines the connection between **outer recitation and inner concentration** — at night they align more easily.
- This command was especially for the Prophet ﷺ, preparing him for his immense mission, but it remains a lesson for believers in seeking depth in worship.

Surah al-Muzzammil – Verse 7

Arabic:

إِنَّ لَكَ فِى ٱلنَّهَارِ سَبْحًا طَوِيلًا

Tafsir:

"Indeed, during the day you have lengthy occupation."

Maturidi explains:

- The Prophet ﷺ is reminded that the day will be filled with tasks: preaching, teaching, facing opposition, addressing needs of the ummah.
- Hence, the night is reserved as his sanctuary for worship.

Maturidi's insights:

- Maturidi stresses the balance of responsibilities: the Prophet ﷺ was never secluded from people; daytime was for service, night for solitude.
- The verse demonstrates Allah's wisdom in distributing time: moments of struggle and moments of retreat, both essential for divine mission.

Surah al-Muzzammil – Verse 8

Arabic:

وَٱذْكُرِ ٱسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا

Tafsir:

"And remember the name of your Lord, and devote yourself to Him with complete devotion."

Maturidi explains:

- The Prophet ﷺ is commanded to maintain constant remembrance (*dhikr*) of Allah's name.
- *Tabattal* means to cut oneself off from all else, turning wholly to Allah in devotion and sincerity.

Maturidi's insights:

- Maturidi emphasises that this "cutting off" does not mean abandoning worldly duties, but purifying the heart from reliance upon anything but Allah.
- It teaches that true strength for daʿwah and endurance comes only from single-minded attachment to Allah.
- For Maturidi, this reflects the balance between inner devotion and outer mission — both rooted in tawḥīd.

Surah al-Muzzammil – Verse 9

Arabic:

رَّبُّ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ لَآ إِلَـٰهَ إِلَّا هُوَ فَٱتَّخِذْهُ وَكِيلًا

Tafsir:

"The Lord of the East and the West — there is no deity but He — so take Him as your Trustee."

Maturidi explains:

- Allah is Lord of all directions, horizons, and realms.
- The Prophet ﷺ is commanded to rely exclusively upon Him as *wakīl* (Trustee, Guardian).

Maturidi's insights:

- Maturidi stresses that invoking East and West signifies **completeness**: Allah's dominion covers all.
- The verse rebukes reliance upon worldly patrons; true trust (*tawakkul*) belongs only to Allah.
- For Maturidi, this is a theological cornerstone: Allah's sovereignty requires exclusive trust, not divided dependence.

Surah al-Muzzammil – Verse 10

Arabic:
وَٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَٱهْجُرْهُمْ هَجْرًا جَمِيلًا

Tafsir:
"And be patient over what they say, and avoid them with gracious avoidance."

Maturidi explains:

- The Prophet ﷺ is instructed to bear the insults, mockery, and lies of the disbelievers with patience.
- *Hijr jamīl* — separation that is dignified, not hostile or vengeful.

Maturidi's insights:

- Maturidi notes that this early command reflects the Meccan stage of daʿwah: endure persecution without retaliation, preserve dignity, and let Allah's decree unfold.
- The verse sets a prophetic model: patience is not weakness but moral strength, ensuring daʿwah continues without descending into hostility.

Surah al-Muzzammil – Verse 11

Arabic:

وَذَرْنِى وَٱلْمُكَذِّبِينَ أُوْلِى ٱلنَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا

Tafsir:

"And leave Me alone with the deniers, those who are in ease and luxury, and give them respite for a little while."

Maturidi explains:

- Allah tells the Prophet ﷺ not to concern himself with taking revenge or punishing the disbelievers.
- *"Leave Me with them"* — Allah Himself will deal with them, as only He knows the time and measure of justice.
- They are described as *ūlī al-niʿmah* — people of wealth, comfort, and privilege, whose ease blinded them to truth.

Maturidi's insights:

- Maturidi stresses the lesson: worldly prosperity is not a sign of Allah's approval; it may be a means of deception before sudden punishment.
- This verse comforts the Prophet ﷺ — his duty is only to convey, not to exact judgment.
- The respite (*mahhilhum qalīlan*) is short: it is both a delay for repentance and a rope for their own downfall.

Surah al-Muzzammil – Verse 12

Arabic:
إِنَّ لَدَيْنَآ أَنكَالًا وَجَحِيمًا

Tafsir:
"Indeed, with Us are shackles and a blazing Fire."

Maturidi explains:

- Allah contrasts their temporary luxury with their true destiny if they persist in denial.
- *Ankāl* — shackles, chains, restraints symbolising humiliation after arrogance.
- *Jaḥīm* — the blazing fire of Hell, consuming without end.

Maturidi's insights:

- For Maturidi, this shows divine justice: those who strutted freely on earth will be bound in chains.
- The juxtaposition warns: ease in this life does not cancel torment in the next; in fact, it may hasten it if abused.

Surah al-Muzzammil – Verse 13

Arabic:

وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا

Tafsir:

"And food that chokes, and a painful punishment."

Maturidi explains:

- Their sustenance in Hell will be food of choking (*ghuṣṣah*) — food that cannot be swallowed with ease, nor provides comfort or nutrition.
- Alongside it is *ʿadhāb alīm* — pain that torments body and soul.

Maturidi's insights:

- Maturidi highlights the irony: those who once enjoyed banquets and ease will be forced to eat torment.
- The choking food symbolises reversal: the very act of eating, once pleasure, becomes torment.
- It illustrates divine precision in punishment: every faculty misused in arrogance becomes a source of suffering.

Surah al-Muzzammil – Verse 14

Arabic:

يَوْمَ تَرْجُفُ ٱلْأَرْضُ وَٱلْجِبَالُ وَكَانَتِ ٱلْجِبَالُ كَثِيبًا مَّهِيلًا

Tafsir:
"On the Day the earth and the mountains will quake, and the mountains will become a heap of shifting sand."

Maturidi explains:

- The imagery shifts to the Day of Judgment.
- The earth trembles violently, and mountains — symbols of stability — crumble into heaps of loose sand, unstable and weightless.

Maturidi's insights:

- Maturidi stresses the contrast: what men considered immovable (mountains, wealth, power) will dissolve before Allah's command.
- The scene exposes the false sense of permanence that the arrogant rely upon.
- This prepares the Prophet ﷺ to see that mockery by the Quraysh is temporary; the ultimate reversal is certain.

Surah al-Muzzammil – Verse 15

Arabic:
إِنَّآ أَرْسَلْنَآ إِلَيْكُمْ رَسُولًا شَـٰهِدًا عَلَيْكُمْ كَمَآ أَرْسَلْنَآ إِلَىٰ فِرْعَوْنَ رَسُولًا

Tafsir:
"Indeed, We have sent to you a Messenger as a witness over you, just as We sent to Pharaoh a Messenger."

Maturidi explains:

- The Prophet ﷺ is reminded of his role: not just a caller but a *shāhid* — a witness over his people, testifying to their response on the Day of Judgment.
- The Quraysh are compared to Pharaoh: arrogant, privileged, and heedless despite clear proof.

Maturidi's insights:

- Maturidi highlights the comfort and warning: the Prophet is not alone in facing stubborn tyrants — even Pharaoh opposed Musa (Moses).
- By invoking Pharaoh, Allah foreshadows the fate of Quraysh: persistence in arrogance leads to destruction, even if they boast worldly might.
- This parallel warns listeners that rejecting the Prophet ﷺ is repeating Pharaoh's path, with the same consequence.

Surah al-Muzzammil – Verse 16

Arabic:

فَعَصَىٰ فِرْعَوْنُ ٱلرَّسُولَ فَأَخَذْنَـٰهُ أَخْذًا وَبِيلًا

Tafsir:

"But Pharaoh disobeyed the Messenger, so We seized him with a crushing seizure."

Maturidi explains:

- Pharaoh rejected Musa (Moses) despite clear signs, choosing arrogance and denial.

- *"Seizure"* (*akhadhā*) signifies punishment so severe that none could escape it.
- *Wabīl* — heavy, destructive, devastating.

Maturidi's insights:

- Maturidi emphasises the historical parallel: just as Pharaoh's might could not protect him, neither will the Quraysh's wealth and power shield them from Allah's decree.
- The verse comforts the Prophet ﷺ and warns his opponents: disbelief ends in destruction, however mighty the disbeliever seems.

Surah al-Muzzammil – Verse 17

Arabic:

فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ ٱلْوِلْدَانَ شِيبًا

Tafsir:

"Then how will you guard yourselves, if you disbelieve, against a Day that will make the children white-haired?"

Maturidi explains:

- The Day of Judgment is described with terrifying imagery: its horrors will age children prematurely, turning their hair white.
- The point is a striking imagery of unbearable fear and weight.

Maturidi's insights:

- Maturidi interprets this as a rhetorical question: if you cannot withstand worldly trials, how will you face the terror of that Day?
- The imagery shows that the Day overturns natural order — the weakest (children) display signs of extreme aging, illustrating total upheaval.
- This verse strips away complacency: there is no escape except faith.
- The verse is a call to repentance and faith before it is too late.
- If even children's hair would whiten from the terrors of that Day, how much more should adults, burdened with sins, fear it?

Surah al-Muzzammil – Verse 18

Arabic:

ٱلسَّمَآءُ مُنفَطِرٌۢ بِهِۦ ۚ كَانَ وَعۡدُهُۥ مَفۡعُولًا

Tafsir:

"The heaven will be split apart thereby, and His promise is ever fulfilled."

Maturidi explains:

- On that Day, even the heavens — vast and seemingly unbreakable — will be torn asunder.
- The fulfilment of Allah's promise (*waʿduhu mafʿūlā*) is inevitable, certain, without delay or alteration.

Maturidi's insights:

- Maturidi stresses the contrast: the strongest creation (heaven) is undone, while people deny what is far less impossible — resurrection.
- The imagery reaffirms that Allah's promise is not metaphor but reality: it will happen as surely as creation itself exists.

Surah al-Muzzammil – Verse 19

Arabic:

إِنَّ هَٰذِهِۦ تَذْكِرَةٌ ۖ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ سَبِيلًا

Tafsir:

"Indeed, this is a reminder. So whoever wills, may take a path to his Lord."

Maturidi explains:

- The surah's warnings and commands serve as a *tadhkirah* — a reminder to awaken hearts.
- Guidance is open: each person must choose to walk toward Allah.

Maturidi's insights:

- Maturidi points out that the Qur'an appeals to **human will and responsibility**: faith is not forced, but the path is laid clear.
- The verse underlines the principle of accountability: people cannot claim ignorance once reminded.

Surah al-Muzzammil – Verse 20

Arabic:

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثَيِ ٱلَّيْلِ وَنِصْفَهُۥ وَثُلُثَهُۥ وَطَآئِفَةٌ مِّنَ ٱلَّذِينَ مَعَكَ ۚ وَٱللَّهُ يُقَدِّرُ ٱلَّيْلَ وَٱلنَّهَارَ عَلِمَ أَن لَّن تُحْصُوهُ فَتَابَ عَلَيْكُمْ فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنَ ٱلْقُرْءَانِ ۚ عَلِمَ أَن سَيَكُونُ مِنكُم مَّرْضَىٰ ۙ وَءَاخَرُونَ يَضْرِبُونَ فِى ٱلْأَرْضِ يَبْتَغُونَ مِن فَضْلِ ٱللَّهِ وَءَاخَرُونَ يُقَـٰتِلُونَ فِى سَبِيلِ ٱللَّهِ فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنْهُ ۚ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَأَقْرِضُوا۟ ٱللَّهَ قَرْضًا حَسَنًا ۚ وَمَا تُقَدِّمُوا۟ لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ ٱللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا ۚ وَٱسْتَغْفِرُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ

Tafsir:

"Indeed, your Lord knows that you stand [in prayer] almost two-thirds of the night, or half of it, or a third of it, and so do a group of those with you. And Allah determines the measure of night and day. He knows you cannot sustain it, so He has turned to you in mercy. So recite what is easy for you of the Qur'an. He knows there will be among you the sick, others travelling through the land seeking Allah's bounty, and others fighting in Allah's cause. So recite what is easy of it, and establish prayer, give zakāh, and lend Allah a goodly loan. And whatever good you put forward for yourselves, you will find it with Allah — it is better and greater in reward. And seek forgiveness of Allah. Indeed, Allah is Most Forgiving, Most Merciful."

Maturidi explains:

- Initially, night prayer was near-obligatory, with the Prophet ﷺ and companions spending long portions of the night in worship.
- Allah, out of mercy, lightened this command: now recite "what is easy" of the Qur'an in prayer.
- Allah recognises the realities of human life: illness, work, travel, and jihad make sustained night worship difficult.

Maturidi's insights:

- Maturidi highlights Allah's **mercy and balance**: while devotion is urged, the law never ignores human limitation.

- Obligations remain — ṣalāh, zakāh, and striving — but night worship is eased into voluntary form.
- "Lending Allah a goodly loan" symbolises charity: whatever believers give, Allah returns with multiplied reward.
- The surah closes on **hope and forgiveness**: despite the heaviness of revelation, Allah reassures with mercy and the promise of reward for every sincere deed.
- It concludes with divine mercy: Allah eases commands, affirms His knowledge of human limits, and calls to prayer, zakāh, charity, and forgiveness.
- Maturidi underscores that the Qur'an demands both **discipline and balance**, binding devotion with justice, patience, and reliance upon Allah.

Maturidi's Commentary

- **Recognition of the Prophet's Devotion:**
    - Allah acknowledges: *"your Lord knows that you stand for prayer nearly two-thirds of the night, or half of it, or a third."*
    - Maturidi explains this shows the **consistency of the Prophet's qiyām al-layl**, despite the difficulty.
    - It also acknowledges the participation of some companions who followed his example.
- **Allah's Mercy in Easing the Burden:**
    - The verse shifts from strict command to ease: *"so recite what is easy of the Qur'an."*

- Maturidi says this is Allah's mercy — He knew continuous night vigils would be too difficult, especially for those with illness, travel, or battle.
- Thus, the obligation of long night prayer was **abrogated (naskh)** for the ummah and left as recommendation (*nafl*), while the Prophet ﷺ continued with consistency.

- **Balancing Worship and Worldly Duties:**
  - The verse lists categories of believers:
    - The sick.
    - Those traveling to earn livelihood (*yabtaghūna min faḍlillāh*).
    - Those fighting in the path of Allah.
  - Maturidi highlights that Islam recognizes **human limits** and balances devotion with worldly responsibilities.
- **The Commands that Remain Binding:**
  - *"Establish prayer"* — the five daily obligatory ṣalāh.
  - *"Give zakah"* — mandatory charity.
  - *"Lend Allah a goodly loan"* — voluntary spending for Allah's sake, beyond zakah.
  - These remain as permanent obligations or recommendations, unlike the initial burden of extended night vigils.
- **Divine Economy of Deeds:**
  - *"Whatever good you send forth for yourselves, you will find it with Allah."*
  - Maturidi explains this shows every righteous act, however small, is preserved with Allah and multiplied.

- Deeds are described as being "sent forth" because this world is the place of sowing, and the Hereafter is the place of reaping.

- **Call to Seek Forgiveness:**
  - The verse ends: *"Seek Allah's forgiveness; indeed Allah is Forgiving, Merciful."*
  - Even the most devout — the Prophet ﷺ and his companions — are commanded to seek forgiveness, reminding that human worship always falls short of Allah's majesty.

Lesson:

- Worship should be sincere but balanced with life's responsibilities.
- Islam's law is built on ease and mercy: obligations are fixed, voluntary devotions are flexible.
- True success lies in consistent ṣalāh, zakah, charity, and continual istighfār, which outweigh the burdens of excessive ritual that may overwhelm.

Surah al-Muddaththir – Verse 1

Arabic:

يَـٰٓأَيُّهَا ٱلْمُدَّثِّرُ

Tafsir:

"O you who covers himself [with a cloak]."

Maturidi explains:

- This surah follows closely after *al-Muzzammil*. In one, the Prophet ﷺ is addressed as *al-Muzzammil* (the wrapped), here as *al-Muddaththir* (the cloaked). Both describe his state of awe and trembling after the first revelations.
- The address is tender yet directive: the time of concealment is ending; now begins the public mission.

Maturidi's insights:

- Maturidi highlights that Allah honours His Prophet ﷺ by addressing him with description rather than name, a mark of affection.
- The cloak symbolises transition: from solitude and private worship to readiness for open daʿwah.
- The verse subtly captures both human vulnerability and divine preparation — the Prophet sought comfort in covering, but now Allah calls him to arise.

Surah al-Muddaththir – Verse 2

Arabic:
قُمْ فَأَنذِرْ

Tafsir:
"Arise, and warn."

Maturidi explains:

- The command is brief and decisive: *"Arise"* — leave rest and private retreat; *"warn"* — proclaim the message publicly.

- The Prophet ﷺ is tasked to awaken his people from heedlessness, with urgency and clarity.

Maturidi's insights:

- Maturidi notes the brevity of command reflects seriousness: no delay, no excuses — the mission has begun.
- The role of the Prophet ﷺ is defined as **mundhir** (warner), emphasising responsibility to convey, not to control acceptance.
- The verse shows the prophetic balance: compassion in warning, yet firmness in truth.

Surah al-Muddaththir – Verse 3

Arabic:
وَرَبَّكَ فَكَبِّرْ

Tafsir:
"And magnify your Lord."

Maturidi explains:

- The Prophet ﷺ is commanded to declare Allah's greatness (*takbīr*), rejecting all false deities and worldly powers.
- This establishes tawḥīd at the centre of his mission.

Maturidi's insights:

- Maturidi emphasises this as a **theological foundation**: the Prophet's call begins not with politics, culture, or custom, but with affirming Allah's supremacy.
- Declaring Allah's greatness is also a response to Quraysh pride: their wealth and idols shrink before the infinite majesty of Allah.
- For Maturidi, this verse affirms the Prophet's reliance: his Lord is greater than all opposition.

Surah al-Muddaththir – Verse 4

Arabic:
وَثِيَابَكَ فَطَهِّرْ

Tafsir:
"And purify your garments."

Maturidi explains:

- Literally: keep your clothes clean — symbolising physical purity, vital for prayer.
- Figuratively: purify your conduct, creed, and mission of any stain of shirk or sin.

Maturidi's insights:

- Maturidi highlights both layers: Islam unites outward purity with inward sincerity.
- For the Prophet ﷺ, already pure, the command serves as emphasis — his mission demands spotless integrity, free of suspicion.

- The verse also instructs believers: cleanliness in body mirrors purity of heart in worship.

Surah al-Muddaththir – Verse 5

Arabic:
وَٱلرُّجْزَ فَٱهْجُرْ

Tafsir:
"And shun all defilement (idols)."

Maturidi explains:

- *Rujz* refers to idols and every form of impurity or corruption tied to shirk.
- The Prophet ﷺ is told to reject them completely, making a clean break from pre-Islamic practices.

Maturidi's insights:

- Maturidi stresses this as a **principle of daʿwah**: Islam begins with uncompromising rejection of idolatry.
- The Prophet ﷺ is being instructed to avoid even the slightest association with falsehood.
- The verse also teaches believers: faith cannot coexist with attachment to shirk — purity demands separation.

Surah al-Muddaththir – Verse 6

Arabic:
وَلَا تَمْنُن تَسْتَكْثِرُ

Tafsir:
"And do not give seeking more."

Maturidi explains:

- This warns against giving charity or favour with the aim of gaining worldly return or recognition.
- True giving must be for Allah, not self-interest.

Maturidi's insights:

- Maturidi interprets this as a refinement of sincerity: the Prophet ﷺ must embody pure intention in every act.
- Though the Prophet ﷺ was already sincere, the verse sets a model for his followers: sincerity must remain untainted by expectation.
- Islam purifies generosity from the economy of pride and turns it into pure devotion.

Surah al-Muddaththir – Verse 7

Arabic:
وَلِرَبِّكَ فَٱصْبِرْ

Tafsir:
"And for the sake of your Lord, be patient."

Maturidi explains:

- The Prophet ﷺ is commanded to endure the mockery, harm, and resistance he will face — but his patience must be **for Allah**, not out of weakness or pride.
- Patience becomes an act of devotion.

Maturidi's insights:

- Maturidi highlights that patience is tied to tawḥīd: enduring hardship without resentment is part of worship.
- The Prophet ﷺ is shown that his mission will be long and heavy, but patience anchors him.
- For believers, this verse sets the principle that trials in faith must be borne with the intention of pleasing Allah, not merely surviving them.

Surah al-Muddaththir – Verse 8

Arabic:

فَإِذَا نُقِرَ فِى ٱلنَّاقُورِ

Tafsir:

"And when the trumpet is blown."

Maturidi explains:

- *Nāqūr* refers to the trumpet that will be blown by the angel Isrāfīl, heralding the Day of Judgment.

- The blast marks the end of worldly life and the beginning of reckoning.

Maturidi's insights:

- Maturidi stresses that the single event of the trumpet blast overturns all worldly security — kingdoms, wealth, and power vanish instantly.
- The suddenness of the event highlights human helplessness; preparation must be made beforehand, for no time remains once it sounds.

Surah al-Muddaththir – Verse 9

Arabic:

فَذَٰلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ

Tafsir:

"Then that Day will be a difficult Day."

Maturidi explains:

- The Qur'an describes the Day as *ʿasīr* — unbearably harsh, filled with dread and terror.

Maturidi's insights:

- Maturidi underlines that difficulty here means not merely "challenging" but utterly overwhelming — no strength or means of escape remains.
- For the disbelievers, every illusion of independence collapses.

Surah al-Muddaththir – Verse 10

Arabic:

عَلَى ٱلْكَـٰفِرِينَ غَيْرُ يَسِيرٍ

Tafsir:

"Not easy for the disbelievers."

Maturidi explains:

- For believers, Allah eases the terror with His mercy.
- For disbelievers, however, the Day is unbearable — they face its severity without intercession or protection.

Maturidi's insights:

- Maturidi contrasts the two groups: the same Day is mercy for some, torment for others.
- This reinforces the principle that one's stance in this life determines experience in the next.

Surah al-Muddaththir – Verse 11

Arabic:

ذَرْنِى وَمَنْ خَلَقْتُ وَحِيدًا

Tafsir:

"Leave Me alone with the one I created alone."

Maturidi explains:

- The verse refers to al-Walīd ibn al-Mughīrah, a wealthy opponent of Islam.
- Allah declares: leave his matter to Me — I created him alone, without wealth or support.

Maturidi's insights:

- Maturidi notes the irony: the man prided himself on wealth and status, yet he began life utterly helpless, created from nothing.
- This verse underlines Allah's exclusive control: the arrogant are not beyond His grasp.

Surah al-Muddaththir – Verse 12

Arabic:

وَجَعَلْتُ لَهُ مَالًا مَّمْدُودًا

Tafsir

"And I granted him extensive wealth."

Maturidi's Commentary

- **Context of the Verse:**
  This āyah is part of a passage condemning one of the Prophet's

fiercest opponents (understood by Maturidi to be al-Walīd ibn al-Mughīrah). Allah enumerates the worldly favors granted to him despite his ingratitude.

- **The Gift of Wealth:**
  The phrase *"mālan mamdūdan"* means wealth that is "extended, spread out, abundant."
    - *Mamdūd* suggests not only quantity but continuity — wealth that seemed unending.
    - It included land, property, and trade assets which gave him social power.
- **The Irony of Blessings Misused:**
    - Maturidi points out that wealth in itself is not condemned. The fault lies in using Allah's favors as a shield against faith, turning provision into arrogance.
    - Instead of gratitude (*shukr*), he showed pride and hostility towards revelation.

  Maturidi's insights:
    - Wealth is a test (*ibtilāʾ*), not a sign of divine approval. Abundance without guidance often becomes a means of destruction.
    - Allah may expand provision even for those who deny Him, but it does not signify His pleasure. Rather, it can be a form of *istidrāj* (gradual entrapment).
    - True "extension" is in righteous deeds that endure, not material goods that perish.
    - Blessings can either elevate one through gratitude or ruin one through arrogance.

- The Qur'an exposes the folly of relying on wealth as a substitute for faith.
- This verse is a warning that worldly success without īmān is ultimately a burden, not a benefit.

Surah al-Muddaththir – Verse 13

Arabic:
وَبَنِينَ شُهُودًا

Tafsir:
"And [I granted him] sons ever present."

Maturidi explains:

- Alongside wealth, Allah reminds that al-Walīd ibn al-Mughīrah was given many sons.
- *Shuhūdā* — present, visible, accompanying him — sons who were strong, supportive, and honoured in society.
- In Arab culture, numerous sons were a mark of prestige and protection. Al-Walīd prided himself on this status, thinking it secured his dignity and power.

Maturidi's insights:

- Maturidi highlights the contrast: what he considered a source of strength was actually a **trial (fitnah)**. Sons and wealth cannot protect a man from Allah's decree.

- The Qur'an's mention of sons as "present" underscores his public pride in them — yet on the Day of Judgment, they will neither aid him nor share his burden.
- For Maturidi, this verse exemplifies a theological principle: **asbāb (means)** like wealth and children have no independent power. They are contingent blessings, wholly subject to Allah's will.
- It is a warning: reliance on family or lineage instead of submission to Allah leads only to downfall.

Surah al-Muddaththir – Verse 14

Arabic:
وَمَهَّدتُّ لَهُ تَمْهِيدًا

Tafsir:
"And I smoothed things for him smoothly."

Maturidi explains:

- Allah reminds that beyond wealth and sons, He granted al-Walīd a life of ease and privilege.
- *Mahhadt* — "I spread out, prepared, arranged" — like smoothing a carpet, removing obstacles, and making life comfortable.
- His path to worldly influence was paved by Allah: authority, reputation, and means of luxury were all set before him.

Maturidi's insights:

- Maturidi highlights the **contrast between divine generosity and human arrogance**. Every advantage al-Walīd enjoyed — wealth, family, status, influence — was not self-made but divinely arranged.
- Instead of gratitude, he used those very gifts to oppose revelation. This deepens his ingratitude, making his kufr heavier.
- The verse reveals a recurring Qur'anic theme: **ease can be a greater test than hardship**. Where hardship humbles, ease often deceives.
- For Maturidi, this verse teaches that Allah sometimes extends worldly ease not as honour, but as a rope that the arrogant use to hang themselves.

Surah al-Muddaththir – Verse 15

Arabic:
ثُمَّ يَطْمَعُ أَنْ أَزِيدَ

Tafsir:
"Then he desires that I should give him more."

Maturidi explains:

- After being granted abundant wealth, many sons, and a life of ease, al-Walīd was still unsatisfied.
- His greed (*yaṭmaʿu*) drove him to expect even greater favour, as though blessings were his entitlement.
- Instead of gratitude, his heart turned to insatiable demand.

Maturidi's insights:

- Maturidi stresses the **delusion of greed**: when the heart is ungrateful, no blessing suffices; the more one is given, the more one craves.
- The verse exposes his spiritual disease: he desired worldly increase but rejected spiritual increase through guidance.
- This reflects a broader principle: those who do not recognise Allah's blessings misuse them, and their endless hunger becomes part of their punishment.
- Maturidi interprets this as **mockery of arrogance**: how could one who denies Allah expect His generosity to continue without end?

Surah al-Muddaththir – Verse 16

Arabic:

كَلَّآ ۖ إِنَّهُۥ كَانَ لِـَٔايَـٰتِنَا عَنِيدًا

Tafsir:

"Never! Indeed, he has been stubborn toward Our signs."

Maturidi explains:

- *Kallā* — a decisive rejection: his expectation of more is false.
- His fault was not ignorance but obstinacy (*ʿanīd*) — deliberate resistance to Allah's signs despite recognising their truth.

Maturidi's insights:

- Maturidi highlights that kufr is not mere absence of knowledge, but often wilful rejection rooted in arrogance.
- The verse cuts through his pretence: one who opposes Allah's āyāt forfeits further blessings.
- It teaches that persistence in denial after clear proof seals a person's fate.

Surah al-Muddaththir – Verse 17

Arabic:
سَأُرْهِقُهُ صَعُودًا

Tafsir:
"I will burden him with a steep ascent."

Maturidi explains:

- *Ṣaʿūd* — a harsh, steep climb — symbolises exhausting torment in Hell.
- It is endless, without relief: a punishment matching his stubborn resistance.

Maturidi's insights:

- Just as he resisted Allah's signs with pride, he will be forced into ceaseless, futile struggle.
- Maturidi interprets this as poetic justice: the arrogant climb of pride in life turns into an eternal, fruitless climb in punishment.

Surah al-Muddaththir – Verse 18

Arabic:
إِنَّهُۥ فَكَّرَ وَقَدَّرَ

Tafsir:
"Indeed, he thought and calculated."

Maturidi explains:

- The verse describes al-Walīd's scheming: he recognised the Qur'an's power but sought ways to dismiss it.
- He deliberated carefully, weighing how to undermine revelation without admitting its truth.

Maturidi's insights:

- This shows that rejection was not due to lack of evidence, but calculated strategy.
- Maturidi highlights that the Qur'an unmasks the psychology of denial — thought and planning directed to falsehood become proof of guilt.

Surah al-Muddaththir – Verse 19

Arabic:
فَقُتِلَ كَيْفَ قَدَّرَ

Tafsir:
"So may he be destroyed for how he calculated."

Maturidi explains:

- This is a divine curse upon his scheming.
- His plotting was self-destructive: what he planned to weaken Islam only revealed his own corruption.

Maturidi's insights:

- Maturidi interprets this curse as both condemnation and mockery: his careful plans were futile before Allah's will.
- It highlights that intellect misused in arrogance becomes a curse, not a gift.

Surah al-Muddaththir – Verse 20

Arabic:
ثُمَّ قُتِلَ كَيْفَ قَدَّرَ

Tafsir:
"Then may he again be destroyed for how he calculated."

Maturidi explains:

- The repetition intensifies the condemnation.
- His stubborn calculation is cursed twice, emphasising both its evil intent and its futility.

Maturidi's insights:

- Maturidi sees this as divine sarcasm — his "cleverness" is mocked, for it leads only to ruin.
- It underlines Allah's absolute authority: no matter how men scheme, their plots collapse under His command.

Surah al-Muddaththir – Verse 21

Arabic:
ثُمَّ نَظَرَ

Tafsir:
"Then he looked."

Maturidi explains:

- The verse depicts his hesitation — after planning, he paused, observed, and reflected.
- His "look" symbolises inner conflict: he recognised the Qur'an's truth but resisted submission.

Maturidi's insights:

- For Maturidi, this is the moment of truth: recognition was present, but arrogance triumphed.
- It shows the anatomy of kufr: not blindness, but seeing and turning away.

Surah al-Muddaththir – Verse 22

Arabic:

ثُمَّ عَبَسَ وَبَسَرَ

Tafsir:

"Then he frowned and scowled."

Maturidi explains:

- His rejection becomes visible: his face darkens with disdain.
- *ʿAbasa* — to frown, *basara* — to scowl in contempt.

Maturidi's insights:

- Maturidi stresses that kufr leaves a mark not only on the heart but also on the face — arrogance manifests outwardly.
- His rejection was not rational but emotional, driven by pride and scorn.

Surah al-Muddaththir – Verse 23

Arabic:

ثُمَّ أَدْبَرَ وَٱسْتَكْبَرَ

Tafsir:

"Then he turned away and acted arrogantly."

Maturidi explains:

- After recognising the Qur'an's force, he deliberately turned his back.
- His rejection was an act of arrogance (*istakbara*), not misunderstanding.

Maturidi's insights:

- Maturidi underlines that arrogance is the root of kufr: acknowledgment without submission is worse than ignorance.
- The verse maps the stages of disbelief: calculation → hesitation → frowning → rejection → arrogance.

Surah al-Muddaththir – Verse 24

Arabic:

فَقَالَ إِنْ هَٰذَآ إِلَّا سِحْرٌ يُؤْثَرُ

Tafsir:

"And he said: This is nothing but inherited sorcery."

Maturidi explains:

- Finally, he resorts to slander: dismissing the Qur'an as sorcery handed down from earlier magicians.
- This was a desperate attempt to deny its uniqueness.

Maturidi's insights:

- Maturidi stresses that the accusation of "sorcery" admits the Qur'an's power but mislabels it to avoid submission.
- Calling it "inherited" (*yu'thar*) reflects his need to trivialise revelation as unoriginal, despite its manifest novelty.

Surah al-Muddaththir – Verse 25

Arabic:
إِنْ هَٰذَآ إِلَّا قَوْلُ ٱلْبَشَرِ

Tafsir:
"This is nothing but the word of a human being."

Maturidi explains:

- He further reduced the Qur'an to mere human speech, denying its divine source.
- This was the ultimate blasphemy after having recognised its extraordinary impact.

Maturidi's insights:

- Maturidi notes the contradiction: first calling it sorcery, then human speech — incoherent excuses proving his insincerity.
- This verse exposes the irrationality of denial: the truth was clear, but arrogance demanded rejection at all costs.

Surah al-Muddaththir – Verse 26

Arabic:
سَأُصْلِيهِ سَقَرَ

Tafsir:
"I will cast him into Saqar."

Maturidi explains:

- *Saqar* is one of the names of Hell. The root carries meanings of scorching, burning, and stripping away.
- The choice of this particular name is deliberate: it reflects the all-consuming nature of the Fire, which spares nothing.
- The use of the first-person singular ("I will cast") underscores the punishment as a direct act of Allah's decree.

Maturidi's insights:

- Maturidi highlights that the man (al-Walīd ibn al-Mughīrah) enjoyed Allah's blessings — wealth, sons, prestige — but opposed revelation with arrogance. The very Giver of those blessings now declares Himself as his punisher.
- The punishment fits the crime: his arrogance made him think he was untouchable, but he will be "cast" (*uṣlīhi*) like an object, stripped of power and dignity.
- *Saqar* is not just a place but a reality that exposes the hollowness of worldly pride. Maturidi stresses that Hell is not "chaos" but Allah's **just order** manifesting against rebellion.

- The verse also functions as **public humiliation**: Quraysh admired al-Walīd for his wealth and poetry, yet Allah announces his end openly. This dismantles false idols of prestige in society.

Surah al-Muddaththir – Verse 27

Arabic:
وَمَآ أَدْرَىٰكَ مَا سَقَرُ

Tafsir:
"And what will make you know what Saqar is?"

Maturidi explains:

- The verse employs a rhetorical question — a Qur'anic device to magnify the terror and gravity of what is being described.
- *"What will make you know"* (*wa mā adrāka*) signals that Saqar is beyond normal human comprehension; it cannot be fully imagined without divine description.

Maturidi's insights:

- Maturidi stresses that this form of address is not to seek information, but to **shock the listener into reflection**. It amplifies awe: if the Prophet ﷺ, the most knowledgeable of creation, is being told its reality exceeds description, how much more for ordinary people?
- He also notes that Hell is often introduced with such questions (*wa mā adrāka mā…*) to emphasise the severity of punishment, while

Paradise is often described more directly, highlighting mercy and accessibility.

- The verse draws a **boundary for reason**: human intellect is capable of recognising the certainty of resurrection and punishment, but the *full nature* of Hell transcends empirical knowledge. Only revelation can unveil it.
- For Maturidi, this protects believers from complacency — Hell is not like any earthly fire that can be compared or managed; its reality is of another order entirely.

Surah al-Muddaththir – Verse 28

Arabic:
لَا تُبْقِى وَلَا تَذَرُ

Tafsir:
"It leaves nothing and spares nothing."

Maturidi explains:

- The verse describes *Saqar* directly after the rhetorical question of verse 27.
- *"It leaves nothing"* (*lā tubqī*) — the fire does not allow anything of the body or pride of the sinner to remain unharmed.
- *"Nor does it spare"* (*wa lā tadhar*) — there is no part of the self excused from punishment; no refuge, no limb, no sense is left untouched.

Maturidi's insights:

- Maturidi stresses that this description points to the **comprehensive nature of divine justice**. Every faculty that was misused in arrogance, denial, or injustice becomes a site of punishment.
- He interprets this not as annihilation, but as *continuous affliction*: the fire consumes, but Allah renews their bodies so that punishment continues (cf. Qur'an 4:56).
- The contrast is intentional: the man who thought he could "spare himself" by wealth, sons, and schemes (vv. 12–15) will find that Saqar "spares nothing."
- Maturidi notes that this also negates the false hope that some disbelievers expressed — that punishment would be partial, temporary, or escapable. The Qur'an here cuts off every illusion of mitigation for the persistent rejecter.
- The language carries a rhythm of totality — nothing left, nothing spared — pressing upon the hearer the inevitability of Hell's reach when one denies the truth.

Surah al-Muddaththir – Verse 29

Arabic:
لَوَّاحَةٌ لِّلْبَشَرِ

Tafsir:
"Scorching for the humans."

Maturidi explains:

- The word *lawwāḥah* comes from the root *l-w-ḥ*, meaning "to scorch, burn, blacken, or alter the skin."

- It conveys a fire that not only burns but **brands and disfigures**, leaving visible marks of its intensity.
- *Lil-bashar* specifies that this fire directly targets human beings, not abstract matter: those who denied and opposed the truth.

Maturidi's insights:

- Maturidi highlights that this description shows the **precision of divine justice**: punishment affects the very faculties that were once misused. The human face, once lifted in arrogance, is now seared and branded.
- He emphasises that *lawwāhah* implies continuous action — it does not burn once, but repeatedly scorches, blackens, and renews, ensuring no relief from pain.
- By saying *bashar* (humans), the verse underscores accountability: this is not an arbitrary punishment, but one specifically designed for those who opposed Allah knowingly, despite being granted reason, conscience, and revelation.
- Maturidi sometimes draws a contrast between the physical effect (*scorching, branding*) and the inner reality: just as the soul was darkened by kufr, now the body bears outward marks of that corruption.
- This verse continues the theme of verses 27–28: after declaring Hell beyond comprehension and total in scope, Allah now gives a glimpse of its **direct, humiliating impact** on the very humanity of the rejecters.

Surah al-Muddaththir – Verse 30

Arabic:
عَلَيْهَا تِسْعَةَ عَشَرَ

Tafsir:
"Over it are nineteen [angels]."

Maturidi explains:

- Allah states that **nineteen angels** are appointed as guardians over *Saqar*.
- These angels are not ordinary: they are from the mighty hosts of Allah, created for strength, obedience, and execution of His command without fatigue or weakness.
- The specificity of the number is deliberate. Unlike vague warnings, this detail tests the sincerity of hearts.

Maturidi's insights:

- Maturidi highlights that the Quraysh mocked this number, saying: "We are many, we can overcome nineteen." This revealed their superficial thinking — they measured divine punishment in terms of human battles and numbers.
- He explains that a single angel, by Allah's power, is sufficient to destroy nations (as with Jibrīl and the people of Lot, or the Angel of Death who seizes every soul). Thus, nineteen is not a limitation but a sign of Allah's precise decree.
- The mention of "nineteen" serves as a **fitnah (test)**:
    - For the believers, it strengthens faith, for they accept the unseen as Allah describes it.

    - For the People of the Book, it confirms their scriptures, which also describe angels of punishment.
    - For the disbelievers, it exposes their arrogance, as they mock what they cannot comprehend.
- Maturidi stresses that the **real power lies not in the number, but in Allah who commands them**. If He willed, one angel could suffice; if He willed, hosts beyond number would descend.
- By mentioning nineteen, Allah confronts human arrogance directly: the same people who cannot withstand fever or hunger boast against His unseen forces — their mockery only deepens their guilt.

Surah al-Muddaththir – Verse 31

Arabic:

وَمَا جَعَلْنَآ أَصْحَـٰبَ ٱلنَّارِ إِلَّا مَلَـٰٓئِكَةً ۙ وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا۟ لِيَسْتَيْقِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ وَيَزْدَادَ ٱلَّذِينَ ءَامَنُوٓا۟ إِيمَـٰنًا وَلَا يَرْتَابَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَـٰبَ وَٱلْمُؤْمِنُونَ وَلِيَقُولَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ وَٱلْكَـٰفِرُونَ مَاذَآ أَرَادَ ٱللَّهُ بِهَـٰذَا مَثَلًا ۚ كَذَٰلِكَ يُضِلُّ ٱللَّهُ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ ۚ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ ۚ وَمَا هِىَ إِلَّا ذِكْرَىٰ لِلْبَشَرِ

Tafsir:

"And We have not made the keepers of the Fire except angels, and We have not made their number except as a trial for those who disbelieve — that those given the Book may be certain, and that those who believe may increase in faith, and that those given the Book and the believers may not doubt — and that those in whose hearts is disease, and the disbelievers, may say: 'What did Allah intend by this parable?' Thus Allah leads astray whom He wills and guides whom He wills. And none knows the soldiers of your Lord except He. And it is nothing but a reminder to mankind."

Maturidi explains:

- **Keepers are angels**: Allah clarifies that the guardians of Hell are His angels — pure, obedient, tireless. This refutes claims that they are demons or independent forces.
- **The number as a fitnah (trial)**: the specification of "nineteen" was not due to weakness in divine decree, but as a test.
- **For the People of the Book**: the number confirms what they already knew from their scriptures, strengthening their certainty.
- **For believers**: it increases faith, as they accept the unseen without hesitation.
- **For the diseased-hearted and disbelievers**: they stumble over it, mocking or questioning its meaning, saying, *"What does Allah mean by this example?"*
- **Guidance and misguidance**: the same sign strengthens some and blinds others — Allah's wisdom governs both outcomes.
- **"None knows the soldiers of your Lord except He"**: Allah's armies are countless; the nineteen are mentioned for wisdom, not limitation.
- **"It is but a reminder to mankind"**: the aim is admonition, not idle speculation.

Maturidi's insights:

- He stresses that the *fitnah* is not Allah leading astray arbitrarily, but the hearts of disbelievers already inclined to mockery are exposed by this detail.

- The verse illustrates a core Maturidi principle: **revelation interacts with human disposition**. The same truth strengthens those with humility and destroys those with arrogance.
- He points out that "nineteen" is symbolic of Allah's precision. It is not for believers to demand why this number was chosen — submission to divine wisdom is itself part of faith.
- This verse demonstrates the Qur'an's layered effect: to some, guidance and certainty; to others, confusion and arrogance. The difference lies not in the text but in the **hearts that receive it**.
- Maturidi also emphasises that Allah's armies are beyond enumeration: if even nineteen angels terrify humanity, then what of the infinite hosts at His command?

Surah al-Muddaththir – Verse 32

Arabic:
كَلَّا وَٱلْقَمَرِ

Tafsir:
"No indeed! By the moon."

Maturidi explains:

- *Kallā* — "No!" or "Never!" — cuts off the disbelievers' mockery and false hopes. It is a sharp rebuke to their arrogance regarding the number of angels.
- Allah then swears by the **moon**, a visible celestial body that all humans can witness. The oath lends weight to the certainty of what is being said.

Maturidi's insights:

- For Maturidi, the moon is chosen as an oath because it is a universal sign of divine power — it governs tides, marks months, and brings light in darkness, yet it operates without will, by Allah's command.
- The oath contrasts human arrogance with cosmic obedience: while the moon follows its ordained course without resistance, the disbelievers refuse to submit despite clear guidance.
- He also notes that in Qur'anic style, oaths by natural phenomena are not for Allah's benefit (since He does not need to swear) but for human instruction — pointing them to signs they already see yet fail to reflect upon.
- By opening this section with *Kallā*, Maturidi stresses the **finality of the warning**: what follows is not conjecture but certain truth, reinforced by the natural order that even deniers cannot dispute.

Surah al-Muddaththir – Verse 33

Arabic:

وَٱلَّيْلِ إِذْ أَدْبَرَ

Tafsir:

"And by the night as it withdraws."

Maturidi explains:

- The oath continues with the **night in its departure** (*idbar*), when darkness retreats and gives way to dawn.

- The withdrawing of night is an orderly, universal process — a reminder of Allah's control over the rhythms of creation.

Maturidi's insights:

- Maturidi observes that night's withdrawal is symbolic: just as light inevitably overcomes darkness, truth will inevitably overcome falsehood, no matter how long denial persists.
- The oath by the retreating night also mirrors the theme of resurrection: darkness (death, concealment) passes, and light (life, disclosure) arrives.
- He stresses that this ordered transition is **beyond human control** — no king, disbeliever, or arrogant man can halt night's retreat or delay dawn. It is Allah's decree manifest daily.
- In context, the verse rebukes those who mocked divine warnings: just as they cannot stop the night from ending, they cannot escape the reality of Hell or Judgment.
- Maturidi often notes the pedagogical aspect of these oaths: they ground eschatological warnings (Hell, resurrection) in observable, recurring signs that even the deniers rely upon but ignore in meaning.

Surah al-Muddaththir – Verse 34

Arabic:

وَٱلصُّبْحِ إِذَآ أَسْفَرَ

Tafsir:
"And by the dawn as it brightens."

Maturidi explains:

- *Asfara* means "to become clear, radiant, unveiled." The verse depicts the moment when dawn fully breaks and light spreads over the horizon.
- Allah swears by this universal phenomenon to affirm the certainty of His warning.

Maturidi's insights:

- Maturidi interprets dawn's unveiling as a metaphor for **revelation itself**: just as dawn clarifies what was hidden in night, the Qur'an exposes truths that ignorance concealed.
- He emphasises that this imagery teaches **certainty**: no matter how thick the night, dawn inevitably arrives. Likewise, no matter how much the disbelievers deny, the Day of Judgment will come with clarity.
- For him, dawn represents both **mercy** (light that guides, warmth that nurtures life) and **judgment** (it exposes what the night concealed — just as the Resurrection will expose deeds).
- By swearing on the observable alternation of night and dawn, Allah reminds humans of their dependence on His cosmic order. The disbelievers who resist revelation still rely on dawn for their trade, journeys, and life — yet they refuse to reflect that the same Lord governs resurrection.
- Thus, Maturidi says, this oath reinforces submission: if you cannot resist the coming of dawn, how can you resist the decree of Allah on the Last Day?

Surah al-Muddaththir – Verse 35

Arabic:
إِنَّهَا لَإِحْدَى ٱلْكُبَرِ

Tafsir:
"Indeed, it (Saqar) is one of the greatest (calamities/signs)."

Maturidi explains:

- The pronoun *innaha* refers back to **Saqar**, the Hellfire just described.
- *Al-kubar* means "the great, the mighty, the momentous things." This shows that Saqar is not an ordinary punishment but among the greatest, most terrifying realities of the unseen.

Maturidi's insights:

- Maturidi underlines that Hell is placed in the category of "great signs" (*kubar*) — alongside the Resurrection, the Reckoning, and the unfolding of cosmic realities.
- The purpose of calling it one of the "greatest" is twofold:
    - **Warning**: so people grasp its severity and do not belittle divine punishment.
    - **Certainty**: to establish that Hell is not metaphorical or symbolic only, but a true reality prepared for those who persist in arrogance.
- He points out that Quraysh, who considered their worldly hardships "great," are reminded that the **real greatness** lies in the unseen calamities awaiting them if they persist in denial.

- For Maturidi, the verse also reflects Allah's mercy: by informing humans of this tremendous reality beforehand, they cannot claim ignorance — the warning itself is an act of divine grace.

Surah al-Muddaththir – Verse 36

Arabic:
نَذِيرًا لِّلْبَشَرِ

Tafsir:
"A warner to mankind."

Maturidi explains:

- *Nadhīran lil-bashar* means that Saqar (the Hellfire) itself is described as a "warner" — its very mention in revelation is meant to awaken all of humanity.
- The Qur'an often personifies punishment and reward as if they themselves give warning or glad tidings. This intensifies the seriousness of the message.

Maturidi's insights:

- For Maturidi, this phrase shows the **universality of the Qur'an's message**: Hell is not only a warning to Quraysh or to one group, but to all people until the end of time.
- He emphasises that Allah does not punish without first warning. By calling Saqar itself a "warner," the Qur'an stresses that knowledge of the Hereafter is a form of divine mercy before accountability.

- The function of Saqar as a *nadhīr* is educational: to strip away complacency and false reliance on wealth, lineage, or power, and to bring human beings face to face with their own accountability.
- Maturidi also notes that the reminder is **personal**: every individual human is addressed. The Fire is not an abstract threat but an actual fate for those who persist in denial.
- Thus, the verse combines fear with mercy: fear, in presenting Hell as a direct warner; mercy, in that the warning is given in advance so people can avoid it.

Surah al-Muddaththir – Verse 37

Arabic:
لِمَن شَآءَ مِنكُمۡ أَن يَتَقَدَّمَ أَوۡ يَتَأَخَّرَ

Tafsir:
"For whoever among you wills to advance or to lag behind."

Maturidi explains:

- This verse clarifies the **purpose of the warning** given in verse 36: it is directed to all humans, but how they respond is left to their choice.
- *Yataqaddam* ("advance") means to move forward — to embrace faith, perform righteous deeds, and prepare for the Hereafter.
- *Yata'akhkhar* ("lag behind") means to remain in denial, procrastination, or rebellion, failing to take heed.

Maturidi's insights:

- Maturidi stresses that this verse upholds the principle of **human responsibility**: people are addressed as moral agents capable of choice.
- However, he also highlights the harmony with divine will mentioned earlier (v. 31, v. 56): human choice operates under Allah's knowledge and decree, but does not absolve individuals of accountability.
- "Advance" and "lag behind" are not neutral; they carry consequences. To advance is to draw near to Allah's mercy; to lag is to fall into punishment.
- The verse shows that revelation does not force faith but **places evidence before people**, so their stance becomes clear.
- Maturidi often points out that those who "lag" are not passive victims — they actively turn away despite knowing the truth, thus bearing full blame.

Surah al-Muddaththir – Verse 38

Arabic:

كُلُّ نَفْسٍۢ بِمَا كَسَبَتْ رَهِينَةٌ

Tafsir:

"Every soul is held in pledge for what it has earned."

Maturidi explains:

- Each human being is described as *rahīnah* — "a pledge, hostage, or collateral" — bound by their own deeds until the Day of Judgment.

- Nothing external (wealth, lineage, status) can ransom the soul. Only its *kasb* (what it acquired through choices) determines its fate.
- The verse universalises accountability: no one is exempt from this law.

Maturidi's insights:

- For Maturidi, this reflects his theological emphasis on **kasb (acquisition)**: humans acquire actions through their will, and Allah creates them. Thus, people are morally responsible for what they "earn."
- The pledge metaphor underscores both certainty and inevitability: just as collateral is locked until redeemed, every soul is bound until its deeds are judged.
- It dismantles false hopes of Quraysh: no intercession, no tribal loyalty, no idols will release them if their own deeds are corrupt.
- At the same time, the verse leaves room for mercy — the "ransom" comes through faith and repentance, which unlock the pledge.
- Maturidi contrasts this with worldly transactions: here, humans are both the debtor and the collateral, but Allah is the owner of the pledge. This deepens the sense of dependence upon Him.

Surah al-Muddaththir – Verse 39

Arabic:

إِلَّآ أَصۡحَٰبَ ٱلۡيَمِينِ

Tafsir:

"Except the companions of the right."

Maturidi explains:

- This verse makes an exception to the rule of verse 38: not every soul remains bound by its deeds — those who are of the *ashāb al-yamīn* (the people of the right hand) are exempt.
- Being given the record in the right hand is a Qur'anic symbol of salvation, faith, and divine acceptance.
- Their deeds are not a chain binding them but evidence of their deliverance.

Maturidi's insights:

- Maturidi stresses that this does not mean they had no deeds, but that Allah's mercy, combined with their faith and righteousness, **redeems the pledge**.
- The exception highlights divine grace: while justice binds every soul to its earnings, mercy releases the believers.
- He often interprets *ashāb al-yamīn* as those whose faith is sincere even if their deeds vary — their acceptance of tawḥīd secures them against eternal bondage.
- This reflects his balance between justice and mercy: accountability is universal, but Allah's generosity opens the way for salvation through belief and obedience.
- The phrase also comforts believers: they are not left "hostage" forever but are promised freedom and eternal reward by Allah's decree.

Surah al-Muddaththir – Verse 40

فِي جَنَّاتٍ يَتَسَاءلُونَ

Tafsir

"In Gardens, they will ask one another."

Maturidi's Commentary

- **The People of Paradise in Conversation:**
  - This verse describes the *aṣḥāb al-yamīn* (companions of the right hand) as being *"fī jannātin"* — in the Gardens of Paradise.
  - Their *tasāʾul* (asking one another) refers to a dialogue of reflection and amazement.
  - Maturidi explains that the Qur'an often portrays Paradise not only as a place of material bliss but also of **meaningful exchanges** that increase joy and understanding.
- **Purpose of the Questioning:**
  - They will ask one another about the fate of the disbelievers, not out of ignorance but:
    1. To **witness the justice of Allah** — the contrast between the saved and the damned.
    2. To **increase their gratitude** for salvation when they see what could have been their fate.
    3. To **humiliate the deniers**, as their reasons for entering Hell will be made public.
- **Connection to the Next Verse (41–42):**

- Verses 40–41 introduce the people of Paradise in conversation.
- Verse 42 records their specific question to the disbelievers: *"Mā salakakum fī saqar?"* — "What led you into Saqar (Hell)?"
- Maturidi notes that this structure dramatizes the contrast between the eternal bliss of Paradise and the eternal regret of Hell.

- **Theological Reflection:**
  - Paradise is not only physical reward but also spiritual enlightenment — a place where truths are revealed fully and where the faithful witness the consequences of belief and disbelief.
  - For Maturidi, this shows Allah's complete justice: everyone sees clearly why they are where they are.
  - The verse reminds the living that the difference between Paradise and Hell will be exposed in a way that leaves no doubt.
  - The people of Paradise rejoice in their salvation by remembering the causes of destruction and contrasting them with their own choices of faith and obedience.

Surah al-Muddaththir – Verse 41

Arabic:

عَنِ ٱلْمُجْرِمِينَ

Tafsir:

"About the criminals."

Maturidi explains:

- The *ashāb al-yamīn* (people of the right hand) direct their questioning specifically toward the *mujrimīn* — the criminals, meaning those who denied Allah, rejected the Hereafter, and committed grave sins.
- Their inquiry is not idle curiosity but purposeful reflection on the stark contrast between the two groups.

Maturidi's insights:

- Maturidi stresses that in Paradise, part of the joy of the believers is to recognise **how Allah saved them** from the fate of those who mocked and denied.
- He highlights the moral and educational role of this dialogue: it is not gloating, but an acknowledgment of Allah's justice and mercy.
- The use of the term *mujrimīn* (from the root *j-r-m*, meaning "to commit a crime, to cut off") underscores that their damnation was not random — they "cut themselves off" from truth and salvation by deliberate choice.
- For Maturidi, the verse demonstrates that the Qur'an seeks to **educate by contrast**: salvation and damnation are laid side by side so that humans in this life may choose their path with clear vision.
- Thus, the people of Paradise asking "about the criminals" is a timeless lesson: believers should reflect not only on reward, but also on what leads to ruin, and avoid it.

Surah al-Muddaththir – Verse 42

Arabic:

مَا سَلَكَكُمْ فِي سَقَرَ

Tafsir:

"What led you into Saqar?"

Maturidi explains:

- The ashāb al-yamīn (people of the right hand) ask the damned a direct question: what was the cause, the deed, the path that took you into Saqar (Hell)?
- The verb salaka means "to enter, to pass through a path." The wording shows that Hell was not stumbled into by accident but entered by a chosen route.

Maturidi's insights:

- Maturidi stresses the **educational nature** of this dialogue: the believers' question is not for their own ignorance, but to expose the truth so that both they and others can reflect on the real causes of damnation.
- The verse dismantles excuses: the criminals cannot say they lacked guidance, signs, or reminders. They are forced to confess the actual reasons.
- He highlights the rhetorical power: Qur'an makes the guilty **themselves witnesses** against their own rebellion. Their confession is more powerful than any accusation from others.

- The question also carries a hidden warning to the living: “What road are you walking? Will it take you to Paradise or Saqar?”
- For Maturidi, this verse demonstrates Allah’s justice: people are asked about the **cause** of their fate, showing that their punishment was deserved and based on their own actions.
- The verse urges reflection: what actions would “lead” one to Saqar?
- The answer unfolds in the following verses (43–46): neglect of prayer, failure to feed the poor, indulgence in falsehood, and denial of the Day of Judgment.
- Maturidi highlights that these are not minor faults but the essence of disbelief and arrogance toward Allah’s commands.

Surah al-Muddaththir – Verse 43

Arabic:
قَالُوا۟ لَمْ نَكُ مِنَ ٱلْمُصَلِّينَ

Tafsir:
"They will say: We were not among those who prayed."

Maturidi explains:

- The first reason the criminals confess is their neglect of **ṣalāh** (prayer).
- This highlights the central role of prayer in Islam — it is not just ritual but the foundation of faith, the covenant between servant and Lord.

- By admitting this, they acknowledge that they severed themselves from the most basic form of obedience.

Maturidi's insights:

- Maturidi stresses that **prayer is the pillar of religion**: it is the visible sign of submission and remembrance of Allah. To abandon it is to abandon the bond with the Creator.
- Their own words reveal that disbelief and immorality begin with neglect of worship. Once prayer is forsaken, the heart becomes hardened, and sin follows unchecked.
- He points out that in Qur'anic order, prayer is often mentioned first among obligations because it safeguards all other acts of faith. Without it, the soul has no anchor.
- For Maturidi, this verse warns that salvation cannot be claimed by lineage, wealth, or worldly standing — the essential mark of a believer is devotion in prayer.
- Thus, the damned admit that their downfall began not with outward crimes but with the inward rejection of servitude expressed by abandoning ṣalāh.

Surah al-Muddaththir – Verse 44

Arabic:

وَلَمْ نَكُ نُطْعِمُ ٱلْمِسْكِينَ

Tafsir:

"And we did not feed the poor."

Maturidi explains:

- The second confession of the damned is their refusal to feed the *miskīn* (the destitute, the poor).
- This is not merely neglect of generosity but a denial of a moral obligation: caring for the weak and needy is central to faith.
- Their words expose a lack of compassion and social responsibility.

Maturidi's insights:

- Maturidi highlights that this verse links **worship and ethics**: after neglecting prayer (the duty to Allah), they neglected feeding the poor (the duty to creation). True faith requires both.
- He emphasises that wealth is a trust (*amānah*) from Allah. When the poor are neglected, it shows arrogance — the same arrogance that leads to denial of the Hereafter.
- For Maturidi, refusal to feed the poor reflects a heart empty of mercy. He often points to Qur'anic verses (like 107:1–3) where denial of the Day of Judgment is tied to harshness toward orphans and the needy.
- He stresses that neglect here is not described as ignorance, but as conscious disregard: they knew the poor existed but chose selfishness.
- The confession illustrates that **salvation is not just ritual** — prayer must be coupled with compassion. One who prays but ignores the needy has an incomplete servitude; one who neglects both is utterly lost.

Surah al-Muddaththir – Verse 45

Arabic:
وَكُنَّا نَخُوضُ مَعَ ٱلْخَآئِضِينَ

Tafsir:
"And we used to plunge with those who plunged [into vain talk]."

Maturidi explains:

- Their third admission is that they indulged in *khawd* — frivolous, mocking, and destructive talk.
- *Al-khā'iḍīn* refers to those who immerse themselves in falsehood, scoffing at truth, gossiping, or spreading doubts.
- Instead of standing apart, they joined such company, delighting in ridicule and vain speculation.

Maturidi's insights:

- Maturidi stresses that this shows the **power of companionship**: when one surrounds oneself with people who belittle the truth, the heart becomes numb, and faith weakens.
- He explains that *khawd* here does not mean mere casual conversation, but deliberate talk that undermines truth — denying resurrection, mocking prophets, and trivialising divine warnings.
- Their confession illustrates how disbelief spreads socially: individuals bolster one another in mockery, turning rejection of faith into entertainment.
- For Maturidi, this verse is a warning that **silence or withdrawal is safer than participation** in gatherings of ridicule. To join such

circles is to share in their guilt, even if one does not lead the mockery.

- Thus, the damned acknowledge that their downfall was not only private neglect (of prayer and charity) but also **public complicity** — enjoying the company of scoffers rather than siding with the truth.

Surah al-Muddaththir – Verse 46

Arabic:
وَكُنَّا نُكَذِّبُ بِيَوْمِ ٱلدِّينِ

Tafsir:
"And we used to deny the Day of Judgment."

Maturidi explains:

- Their fourth admission strikes at the **root cause** of all their failures: they denied *Yawm ad-Dīn* — the Day of Reckoning, when every soul will be judged for what it has earned.
- By rejecting accountability, they cut off the very foundation of moral responsibility.

Maturidi's insights:

- Maturidi often highlights that denial of the Hereafter is the **greatest corrupter of human behaviour**. Without belief in judgment, prayer becomes meaningless, charity a burden, and truth a trivial matter.

- He notes that their earlier confessions (neglecting prayer, ignoring the poor, joining mockery) are **fruits of this root denial**: once the Hereafter was dismissed, every other sin flowed naturally.
- The word *nukadhibu* (we used to deny) shows it was not ignorance but **persistent rejection** — they heard reminders, they knew the claim of resurrection, but they insisted it was false.
- Maturidi draws attention to how Qur'an consistently ties disbelief in the Hereafter with arrogance, greed, and heedlessness (cf. 83:10–12, 107:1–3).
- He sees in this verse a warning for all generations: even if one acknowledges God, if they deny resurrection and accountability, their faith is incomplete and their morality unstable.

Surah al-Muddaththir – Verse 47

Arabic:
حَتَّىٰٓ أَتَىٰنَا ٱلْيَقِينُ

Tafsir:
"Until certainty came to us."

Maturidi explains:

- *Al-yaqīn* here refers to **death** — the moment when all doubt is removed and the unseen becomes visible.
- Their confessions end with this: they persisted in their denial *until* death overtook them, sealing their fate.

Maturidi's insights:

- Maturidi stresses that this verse reveals the **cut-off point for repentance**: once death arrives, no faith or regret is accepted. Certainty at that point is useless, because it is not chosen belief but forced recognition.
- He notes the irony: those who demanded certainty in life ("Show us signs, give us written scriptures" cf. 74:52) finally receive certainty in death — but it brings no benefit.
- *Yaqīn* in Qur'anic usage often carries positive connotations of faith and conviction. Here, however, it is the bitter certainty of reality when escape is no longer possible.
- For Maturidi, this is a warning that **faith must precede death**: true yaqīn is to believe in the unseen *before* it is seen.
- The verse also demolishes false hopes: many disbelievers thought time was on their side, that death was far. Maturidi points out that death is sudden, inevitable, and beyond human control — when it comes, it seals whatever path one chose.

Surah al-Muddaththir – Verse 48

Arabic:

فَمَا تَنفَعُهُمْ شَفَـٰعَةُ ٱلشَّـٰفِعِينَ

Tafsir:

"So the intercession of intercessors will not benefit them."

Maturidi explains:

- This verse closes the confessions of the damned by cutting off their last possible hope — **shafāʿah** (intercession).

- Though intercession is affirmed elsewhere in the Qur'an, it is explicitly denied for those who rejected prayer, neglected the poor, mocked faith, and denied the Day of Judgment until death.

Maturidi's insights:

- Maturidi stresses that this protects **tawḥīd (divine oneness)**: intercession does not mean human beings can override Allah's decree.
- He clarifies that intercession is real, but it is conditional:
    - It benefits believers who sinned but did not deny Allah or the Hereafter.
    - It cannot aid outright deniers who deliberately rejected faith.
- This verse silences the Quraysh belief that their idols, ancestors, or tribal leaders would "plead" for them on the Last Day. Their imagined protectors will abandon them.
- Maturidi often notes that this also rebukes a complacent attitude among some who claimed faith but relied solely on others' prayers without sincere obedience.
- The wording *mā tanfaʿuhum* ("will not benefit them") implies that intercession exists and has benefit — but not for those who shut themselves off from its conditions.
- Thus, Allah closes every escape: wealth cannot save (v. 12), sons cannot save (v. 13), excuses cannot save (vv. 42–47), and now even intercession cannot save the persistent rejecter.

Surah al-Muddaththir – Verse 49

Arabic:

فَمَا لَهُمْ عَنِ ٱلتَّذْكِرَةِ مُعْرِضِينَ

Tafsir:

"So what is [the matter] with them that they turn away from the Reminder?"

Maturidi explains:

- After recounting the confessions of the damned, the Qur'an shifts back to the present attitude of the disbelievers.
- *Al-tadhkirah* refers to the Qur'an itself — the Reminder, which calls people to faith and warns against heedlessness.
- The verse asks: what causes them to turn away from something that is clearly in their benefit?

Maturidi's insights:

- Maturidi sees this rhetorical question as both rebuke and amazement: there is no rational reason to reject the Qur'an, since it offers guidance, clarity, and salvation.
- Their turning away (*iʿrāḍ*) is not due to lack of evidence, but due to **willful arrogance**. This ties back to his theological point that disbelief is a moral failure, not an intellectual necessity.
- The verse exposes the irrationality of kufr: they flee from the very thing that would save them.
- Maturidi notes that calling the Qur'an a "Reminder" emphasises that it does not introduce strange or alien ideas — it calls humans

back to what their own fitrah (innate disposition) already inclines to: recognition of the Creator and accountability.

- He often stresses that such verses dismantle excuses: since the Reminder is accessible, clear, and rooted in reason, their turning away is sheer obstinacy, not confusion.

Surah al-Muddaththir – Verse 50

Arabic:
كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ

Tafsir:
"As if they were startled wild donkeys."

Maturidi explains:

- The disbelievers are compared to **wild donkeys** (*ḥumur*), a species notoriously skittish and untrained.
- *Mustanfirah* means terrified, fleeing in panic, scattering in every direction without reason or order.

Maturidi's insights:

- Maturidi highlights the **deliberate humiliation** of the simile: Quraysh prided themselves on nobility and intellect, yet Allah likens their reaction to the Qur'an to wild donkeys bolting mindlessly.
- The metaphor shows their **irrational fear**: instead of approaching the Reminder calmly, they flee from it as though it were a predator.

- He notes that the Qur'an often chooses animals in similes to expose the lowest traits of the arrogant (e.g., dogs, donkeys, cattle), reducing their pride to absurdity.
- The donkey here symbolises both **ignorance and panic**: they lack discipline and reason, reacting only with blind flight.
- For Maturidi, this is a moral indictment: rejecting revelation is not "philosophical sophistication" as the Quraysh claimed, but childish panic — a refusal to face truth.

Surah al-Muddaththir – Verse 51

Arabic:
فَرَّتْ مِن قَسْوَرَةٍ

Tafsir:
"Fleeing from a lion."

Maturidi explains:

- *Qaswarah* refers to a lion, or a fierce hunter. Both meanings carry the sense of a powerful pursuer.
- The image completes the simile: the disbelievers scatter from the Qur'an like wild donkeys bolting in terror at the sight of a lion.

Maturidi's insights:

- Maturidi stresses the irony: the Qur'an is not a predator, but a mercy and a cure. Their flight is irrational — they flee from safety as though it were danger.

- He contrasts this with the true "lion" they should fear: the punishment of Allah, which they deny. They misplace their fear entirely.
- The simile also ridicules their pride: these were men who saw themselves as guardians of Mecca and leaders of Quraysh, yet in truth their response to revelation is like mindless beasts scattering at a rustle.
- For Maturidi, the pairing of "donkeys" and "lion" exposes the depth of their stubbornness: instead of pausing to reflect, they panic and run — proof that their rejection of the Qur'an is not reasoned, but instinctive avoidance of accountability.
- He also notes that in Arabic eloquence, this image carries a **visual punch** — it is meant to shame the deniers and to awaken those listening to the Qur'an not to imitate their folly.

Surah al-Muddaththir – Verse 52

Arabic:

بَلْ يُرِيدُ كُلُّ ٱمْرِئٍ مِّنْهُمْ أَن يُؤْتَىٰ صُحُفًا مُّنَشَّرَةً

Tafsir:

"Rather, each one of them desires that he be given scriptures spread open."

Maturidi explains:

- The verse exposes the hidden arrogance behind their rejection: it is not lack of clarity in the Qur'an, but their demand for **personalised revelation**.

- Each disbeliever wanted his own *ṣuḥuf munashsharah* — "scrolls unrolled" — handed directly to him, containing a guarantee of his safety and status.
- Instead of accepting the universal Qur'an, they sought private concessions that flattered their egos.

Maturidi's insights:

- Maturidi stresses that this is **arrogance disguised as skepticism**. They acted as if the Qur'an was insufficient, but in reality they refused to submit unless revelation catered to their pride.
- He notes the hypocrisy: they claimed to doubt the Prophet ﷺ, yet what they wanted was not proof of truth but special treatment that elevated their rank.
- This reflects a pattern found in earlier nations: people demanded specific miracles (e.g., 2:55, 6:7), but even when given, they persisted in denial. The real issue was the **diseased heart**, not lack of signs.
- For Maturidi, the verse illustrates that guidance is not about receiving endless proofs; it is about **accepting the proof already given**. Demanding individual scrolls is like demanding the sun to shine differently for each person.
- He also draws out the deeper lesson: revelation belongs to Allah's wisdom, not human entitlement. A true seeker accepts what Allah sends; an arrogant heart will never be satisfied, no matter how many scrolls descend.

Surah al-Muddaththir – Verse 53

Arabic:
كَلَّا ۖ بَل لَّا يَخَافُونَ ٱلْـَٔاخِرَةَ

Tafsir:
"No indeed! But they do not fear the Hereafter."

Maturidi explains:

- The sharp *kallā* — "No!" — rebuts their demand for personal scrolls. Revelation does not bend to human arrogance.
- The true reason for their rejection is revealed: **not intellectual doubt, but moral failure** — a lack of fear of the Hereafter.
- Their problem is not evidence but arrogance and heedlessness.

Maturidi's insights:

- Maturidi emphasises that this verse cuts through excuses. Disbelievers often framed their demands as rational ("we need proof, we need scrolls"), but Allah unmasks their motives: they simply did not want to face accountability.
- He ties this to a recurring Qur'anic principle: denial of resurrection lies at the root of kufr. Once the Hereafter is denied, worship and morality collapse, since people feel free of consequences.
- The Qur'an's logic here is sharp: the absence of fear of the Hereafter explains their refusal of prayer (v. 43), neglect of the poor (v. 44), indulgence in mockery (v. 45), and outright denial of Judgment (v. 46).

- For Maturidi, this verse demonstrates that **faith is not merely an intellectual conclusion but a moral orientation**. A heart without awe of the Hereafter will twist any argument to avoid submission.
- He stresses that revelation is not about satisfying human whims — it is about calling people back to the truth they already know through reason and fitrah (innate nature). Their denial is therefore willful, not excusable.

Surah al-Muddaththir – Verse 54

Arabic:
كَلَّآ ۚ إِنَّهُۥ تَذْكِرَةٌ

Tafsir:
"No indeed! It is surely a reminder."

Maturidi explains:

- Once again, *kallā* ("No!") rejects their false demands and excuses.
- The Qur'an is described as *tadhkirah* — a reminder, a call back to what humans already know in their *fiṭrah* (innate disposition): the reality of the Creator, accountability, and moral responsibility.
- This description strips away their claims of "needing scrolls" or special signs. The Qur'an itself is sufficient as proof and guidance.

Maturidi's insights:

- Maturidi emphasises that calling the Qur'an a "reminder" shows that revelation is **not alien to reason** but confirms what the sound intellect already points to.

- For him, *tadhkirah* also means that humans cannot claim ignorance — Allah has already placed within them the capacity to recognise truth. The Qur'an comes to awaken and clarify, not to impose something unnatural.
- He notes that this verse implicitly criticises their **arrogant demands**: while they insisted on personalised scrolls, Allah asserts that what they need is not novelty but remembrance of what they are neglecting.
- The force of *innahu tadhkirah* is to shift responsibility back onto them: the Qur'an is sufficient; if they turn away, the fault lies in their hearts, not in the clarity of revelation.
- Maturidi also underlines the **mercy** of this description: even though it rebukes, it still offers them a chance — the Qur'an remains a reminder for anyone who will take heed.

Surah al-Muddaththir – Verse 55

Arabic:

فَمَن شَآءَ ذَكَرَهُ

Tafsir:

"So whoever wills may take heed of it."

Maturidi explains:

- After declaring the Qur'an a reminder, Allah places the responsibility on human beings: *whoever wills* (*man shā'a*) can remember, reflect, and benefit from it.

- This affirms human capacity for choice — they are not forced into heedlessness but choose it.

Maturidi's insights:

- Maturidi consistently stresses that this verse affirms **human accountability**: Allah has provided reason, revelation, and fitrah; the individual must will to act upon it.
- Yet he balances this with divine sovereignty (as clarified in the next verse): while humans will and choose, their capacity to do so exists only by Allah's creation.
- The wording shifts the burden onto the disbelievers: they cannot argue that they lacked evidence or opportunity, since the Qur'an is available to all, and the ability to remember lies within them.
- Maturidi often connects this to his doctrine of *kasb* (acquisition): humans "acquire" their actions through will and choice, though the creation of those acts belongs to Allah. Thus, responsibility is genuine.
- He also observes that the Qur'an appeals here not by coercion but by dignity — it addresses humans as moral agents capable of willing remembrance. This shows the **justice** of divine judgment.

Surah al-Muddaththir – Verse 56

Arabic:

وَمَا يَذْكُرُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ هُوَ أَهْلُ ٱلتَّقْوَىٰ وَأَهْلُ ٱلْمَغْفِرَةِ

Tafsir:

"But they will not remember except as Allah wills. He is worthy of being feared, and worthy of granting forgiveness."

Maturidi explains:

- The verse completes the balance between **human will** (v. 55) and **divine will** (v. 56). While humans may choose to remember, their capacity to do so exists only by Allah's permission and creation.
- This does not negate human responsibility but situates it within Allah's ultimate sovereignty.
- Allah is described as *ahl al-taqwā wa ahl al-maghfirah* — the One most deserving of being feared, and the One most deserving of granting forgiveness.

Maturidi's insights:

- Maturidi highlights that the verse closes with **both awe and hope**: awe, because no one can escape His will; hope, because He is the possessor of forgiveness.
- He stresses that Allah's will is not arbitrary. When people turn to Him sincerely, He grants them the will and ability to remember. But when they persist in arrogance, He withholds it — as justice for their rebellion.
- This balance reflects his central theology:
    - Humans have genuine will (*ikhtiyār*), hence are accountable.
    - Allah's will encompasses all, ensuring nothing escapes His decree.
- By describing Himself as *Ahl al-taqwā* (worthy of being feared), Allah reminds that fear of Him is the foundation of moral

seriousness. By adding *Ahl al-maghfirah* (worthy of forgiveness), He balances fear with mercy, offering hope to those who repent.

- Maturidi often remarks that the conclusion of this surah is pedagogical: the disbelievers fled from the Reminder (v. 49–51), demanding special treatment (v. 52), but Allah closes by declaring that the Qur'an is sufficient, and remembrance is a gift within His will.

Surah al-Qiyāmah – Verse 1

Arabic:
لَآ أُقْسِمُ بِيَوْمِ ٱلْقِيَـٰمَةِ

Tafsir:
"I do swear by the Day of Resurrection."

Maturidi explains:

- Allah opens with an oath by *Yawm al-Qiyāmah* — the Day when all creation will be resurrected and judged.
- The formula *lā uqsimu* ("I do swear") is a powerful emphatic construction. The *lā* does not negate but strengthens, carrying the sense of "Indeed, I swear."
- By swearing upon the Resurrection, Allah affirms its certainty against the deniers who mocked it.

Maturidi's insights:

- Maturidi stresses that oaths in the Qur'an are not because Allah needs to convince Himself, but because human beings are obstinate and need their attention seized.

- He notes that the Day of Resurrection is chosen for the oath because it is the very thing the disbelievers denied most — yet it is the most certain of realities.
- For him, this oath strikes directly at the core of disbelief: denial of resurrection leads to heedlessness, indulgence, and arrogance (as seen in the previous surah).
- He points out the pedagogical purpose: just as Allah swears by visible signs (the moon, dawn, night), here He swears by the unseen but inevitable — showing that the unseen is no less real than the seen.
- The verse itself becomes a reminder that **certainty of the Hereafter** is the foundation of morality: without it, man denies responsibility; with it, he recognises the weight of every deed.

Surah al-Qiyāmah – Verse 2

Arabic:
وَلَآ أُقْسِمُ بِٱلنَّفْسِ ٱللَّوَّامَةِ

Tafsir:
"And I do swear by the self-reproaching soul."

Maturidi explains:

- After the oath by the Day of Resurrection, Allah swears by the *nafs al-lawwāmah* — the self-reproaching soul.
- This is the soul that blames itself for neglect and sin, even if intermittently. It reflects the inner moral compass Allah placed within humans.

Maturidi's insights:

- Maturidi stresses that this oath links directly to resurrection: the very existence of a self-reproaching soul within humans points to accountability. If man were meant for annihilation, such a conscience would be meaningless.
- He explains that this soul exists even among sinners; they may fall into sin, but their hearts rebuke them, showing that Allah has planted awareness of right and wrong in all people.
- For him, the oath by this soul is evidence of divine justice: if humans carry within them an innate witness to truth, then denial of resurrection is not ignorance but rebellion.
- He also notes the pedagogical role: the Qur'an draws attention to what every person experiences internally, making the proof of resurrection intimate and undeniable.

Surah al-Qiyāmah – Verse 3

Arabic:

أَيَحْسَبُ ٱلْإِنسَٰنُ أَلَّن نَّجْمَعَ عِظَامَهُۥ

Tafsir:

"Does man think that We will not assemble his bones?"

Maturidi explains:

- This verse confronts the disbelievers' specific doubt: that resurrection of decayed bones is impossible.
- Allah rebukes this as arrogance and ignorance.

Maturidi's insights:

- Maturidi stresses that denial of bodily resurrection was a hallmark of Quraysh mockery — they pointed to crumbling bones and asked, "Who will bring them back?" (cf. 36:78).
- He emphasises that Allah created humans from nothing; to reassemble bones is far easier than the first creation.
- He notes that this verse exposes not just intellectual weakness but moral arrogance: the denial comes not from reason but from pride in worldly life.
- For Maturidi, bodily resurrection is essential for justice: since sins and acts were done with the body, it must be the body that is judged and recompensed.

Surah al-Qiyāmah – Verse 4

Arabic:

بَلَىٰ قَٰدِرِينَ عَلَىٰٓ أَن نُّسَوِّيَ بَنَانَهُۥ

Tafsir:

"Yes indeed! We are able to proportion even his fingertips."

Maturidi explains:

- The response is emphatic: Allah can not only reassemble bones, but even recreate the most delicate details — the fingertips.
- This shows the absolute precision of divine power.

Maturidi's insights:

- Maturidi notes the rhetorical brilliance: the Qur'an does not merely say "We can resurrect," but points to the smallest, most intricate part of the human body as proof of Allah's unlimited precision.
- He often stresses that human uniqueness lies even in details like fingertips, which Allah alone fashions — thus, resurrection is not vague re-creation but perfect restoration.
- This also silences materialist objections: if Allah can create such fine details in the first instance, He can surely recreate them.
- For him, this verse reassures believers and rebukes deniers: resurrection is not approximate but exact — every individual will return as they were, so accountability is personal and inescapable.

Surah al-Qiyāmah – Verse 5

Arabic:

بَلْ يُرِيدُ ٱلْإِنسَٰنُ لِيَفْجُرَ أَمَامَهُۥ

Tafsir:

"But man desires to continue in sin ahead of him."

Maturidi explains:

- The real reason for denial is exposed: not intellectual doubt but a desire to sin freely without concern for accountability.
- *Yafjura amāmahu* means to plunge ahead in wickedness, planning his future on rebellion against God.

Maturidi's insights:

- Maturidi stresses this verse as a psychological diagnosis: disbelief is less about reason and more about desire. The denier wishes for a universe without accountability so that he may indulge without restraint.
- He notes that the Qur'an consistently unmasks this motive (cf. 75:20, 83:14): the heart loves sin and thus rejects reminders of resurrection.
- For him, this verse is a timeless principle: scepticism often disguises desire — the rejection of the Hereafter allows people to justify their indulgences.
- Thus, the Qur'an shows that denial of resurrection is not a neutral position, but a **moral evasion**.

Surah al-Qiyāmah – Verse 6

Arabic:

يَسْـَٔلُ أَيَّانَ يَوْمُ ٱلْقِيَـٰمَةِ

Tafsir:

"He asks: When is the Day of Resurrection?"

Maturidi explains:

- The question here is not sincere but mocking. The disbeliever says *ayyān* ("when?") not out of curiosity but as ridicule, treating the promised Day as impossible or absurd.

Maturidi's insights:

- Maturidi points out the **tone of scorn**: the question is not a request for knowledge but an attempt to belittle the Messenger and his message.
- This echoes Qur'anic passages where deniers said, "Bring us what you promise if you are truthful" (cf. 10:48).
- For him, the verse illustrates how denial often cloaks itself in sarcastic questioning — what they mockingly demand, they will one day face with certainty.
- Maturidi highlights the Qur'an's rhetorical method: expose the arrogance of such speech so that its hollowness is clear to both believer and skeptic alike.

Surah al-Qiyāmah – Verse 7

Arabic:

فَإِذَا بَرِقَ ٱلْبَصَرُ

Tafsir:

"Then, when the sight is dazzled."

Maturidi explains:

- The word *bariqa* means to be struck with terror, dazed, and confused. It can also mean to flash like lightning.
- On the Day of Resurrection, the human eye will be stunned, overwhelmed by terror and awe at the realities unfolding before it.

Maturidi's insights:

- Maturidi emphasises that this is the **collapse of human confidence**: the eyes, which once looked with arrogance and denial, now tremble and are unable to comprehend.
- The dazzle of the eyes reflects both **fear** (terror at what is seen) and **powerlessness** (they are frozen, unable to look away or act).
- He links this to Qur'an 14:42, where eyes are "fixed in horror" on the Day of Judgment, showing that disbelief ends in paralysis when confronted with reality.
- For him, this is the moment when **mockery turns to silence** — the denier who once demanded "When is the Resurrection?" (v. 6) now has eyes widened in helpless awe.

Surah al-Qiyāmah – Verse 8

Arabic:
وَخَسَفَ ٱلْقَمَرُ

Tafsir:
"And the moon is eclipsed."

Maturidi explains:

- The moon, which gives light at night and is a sign for measuring time, will lose its light, sinking into darkness.
- *Khasafa* means to sink, to be darkened, to lose radiance.

Maturidi's insights:

- Maturidi notes that the **celestial order on which humans relied collapses**: the very sign they used to count months and regulate life vanishes.
- The moon, often an object of veneration among pagans, is shown powerless before Allah's decree.
- This serves as a humbling reminder: even the most majestic of creation will fade, so how much more fragile is man?
- For him, this verse reinforces the idea that on that Day, **all illusions of permanence are shattered**. What humans thought unchanging (the moon, the heavens) will prove mortal, pointing to the inevitability of resurrection.

Surah al-Qiyāmah – Verse 9

Arabic:

وَجُمِعَ ٱلشَّمْسُ وَٱلْقَمَرُ

Tafsir:

"And the sun and the moon are joined together."

Maturidi explains:

- The sun and moon, normally distinct in their courses, will be brought together. Their separation — which marks night and day — will end.
- This signifies the total breakdown of the cosmic order that sustains life on earth.

Maturidi's insights:

- Maturidi stresses the symbolic weight: these two great lights, which never cross in their orbits, will be joined — showing that the **system of the universe itself is undone**.
- The union of sun and moon is terrifying: instead of light and stability, there is collapse and confusion.
- He notes that humans who once worshipped these heavenly bodies are shown their futility — they too will be gathered and nullified like creatures under Allah's command.
- The destruction of cosmic signs prepares the way for the resurrection of mankind: when even the heavens are overturned, how can humans doubt their own revival?
- For Maturidi, this verse reinforces that the Resurrection is not a small event affecting humans alone, but a **cosmic upheaval** in which every order of existence is overturned.

Surah al-Qiyāmah – Verse 10

Arabic:

يَقُولُ ٱلْإِنسَٰنُ يَوْمَئِذٍ أَيْنَ ٱلْمَفَرُّ

Tafsir:

"On that Day man will say: 'Where is the escape?'"

Maturidi explains:

- Faced with cosmic collapse, man cries out desperately for a *mafar* — a refuge, a way out, a place to flee.
- The question itself shows panic and hopelessness: he who denied the Resurrection now desperately seeks escape from it.

Maturidi's insights:

- Maturidi underlines the irony: the same man who mocked the Resurrection (v. 6) now acknowledges it fully, not by belief but by terror.
- The cry "Where is the escape?" illustrates the **instinct for survival**, but on that Day no worldly power, wealth, or allies can provide relief.
- He connects this with Qur'an 42:47, where Allah warns: "There will be no refuge for you on that Day, nor any denial."
- For him, the verse highlights both Allah's justice and the futility of human arrogance: denial is easy in times of comfort, but when the truth appears, every tongue admits it by panic.
- Maturidi also notes that the Qur'an captures the **psychological state of the disbeliever**: the question "Where is the escape?" is not answered by them, because the answer comes immediately from Allah.

Surah al-Qiyāmah – Verse 11

Arabic:
كَلَّا لَا وَزَرَ

Tafsir:
"No indeed! There is no refuge."

Maturidi explains:

- The cry of man in verse 10, *"Where is the escape?"* is answered immediately and decisively: *kallā* — "No! Never!"

- *Wazar* refers to a stronghold, mountain, or place of protection. On that Day, there will be none.

Maturidi's insights:

- Maturidi stresses that this demolishes the disbelievers' illusions of safety. In worldly life, they trusted in fortresses, allies, wealth, and schemes. But on that Day, nothing will shield them.
- The verse is abrupt and final — leaving no room for negotiation or excuse.
- He notes the rhetorical force: their question "Where is the escape?" (v. 10) is silenced with "No escape at all." This illustrates divine justice: the one who mocked Allah's warnings is answered with divine certainty.
- For Maturidi, this verse demonstrates the collapse of false hopes: true refuge is only in Allah through faith and repentance, not in worldly power or arrogance.

Surah al-Qiyāmah – Verse 12

Arabic:

إِلَىٰ رَبِّكَ يَوْمَئِذٍ ٱلْمُسْتَقَرُّ

Tafsir:

"To your Lord on that Day will be the final place of rest."

Maturidi explains:

- Since no refuge exists, the only return is to Allah. He is the ultimate destination (*al-mustaqarr*) — the place of stability and judgment.
- All creation gathers before Him for reckoning.

Maturidi's insights:

- Maturidi highlights the contrast: while in the world, people sought refuge in kings, tribes, or fortresses, on that Day the only "resting place" is before Allah.
- He notes that the word *mustaqarr* conveys both inevitability and permanence: the return to Allah is not temporary but absolute.
- For him, this reinforces divine unity and sovereignty: no other power shares authority on that Day.
- The verse also brings consolation for believers: while disbelievers see this return as doom, for the faithful it is the true resting place, where mercy and justice are fully manifest.

Surah al-Qiyāmah – Verse 13

Arabic:

يُنَبَّؤُاْ ٱلْإِنسَـٰنُ يَوْمَئِذٍۭ بِمَا قَدَّمَ وَأَخَّرَ

Tafsir:

"On that Day man will be informed of what he sent forth and what he left behind."

Maturidi explains:

- Man will be told of all his deeds — those he *sent forth* (his direct actions) and those he *left behind* (the effects, legacies, consequences that continued after him).
- Nothing is forgotten, whether big or small.

Maturidi's insights:

- Maturidi stresses the comprehensiveness of divine accounting. Human beings are not only judged for what they did, but also for what they set in motion — whether good or evil — that continued after their death.
- He often points to hadith supporting this: a person who establishes a good practice earns ongoing reward, while one who establishes evil bears ongoing sin.
- The phrase also humbles human arrogance: many believe their deeds vanish with them, but Allah preserves both their actions and their traces.
- For him, this verse highlights Allah's perfect justice: every effect, even unintended, is weighed fairly. If a person's neglect caused harm, it will be considered; if their charity sustained generations, that too will be preserved.
- Thus, the reckoning is not partial but total — embracing the full span of a person's influence in life and after.

Surah al-Qiyāmah – Verse 14

Arabic:

بَلِ ٱلْإِنسَٰنُ عَلَىٰ نَفْسِهِۦ بَصِيرَةٌ

Tafsir:
"Rather, man will be a witness against himself."

Maturidi explains:

- Beyond being informed by Allah, man himself will serve as his own witness.
- *Basīrah* here means clear vision, inner certainty — he cannot deny what he knows of his own life.

Maturidi's insights:

- Maturidi notes that humans have an **inner record** of their deeds. On the Day of Judgment, even if they try to deny, their own selves will testify.
- This aligns with verses where limbs and tongues testify (cf. 24:24, 36:65). The self cannot escape itself.
- He stresses that this removes any excuse: disbelief cannot claim ignorance or accident. Each soul recognises its rebellion.
- The verse shows the **duality of accountability**: Allah informs (v. 13), but man himself confirms (v. 14). This double witness seals justice beyond dispute.
- For Maturidi, it demonstrates Allah's fairness: humans are not condemned without recognition — they see, know, and admit their own reality.

Surah al-Qiyāmah – Verse 15

Arabic:

وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ

Tafsir:

"Even though he may offer his excuses."

Maturidi explains:

- On that Day, man will attempt to present excuses, arguments, or justifications for his sins.
- Yet these excuses will be futile — neither denying the truth nor shifting the blame will avail him.

Maturidi's insights:

- Maturidi points out that the human tendency to rationalise sin is ancient: people excuse themselves by blaming fate, environment, or others. But on the Day of Resurrection, such reasoning collapses.
- The verse underscores the futility of excuses because man's own soul is a witness against him (v. 14), and Allah's record encompasses everything (v. 13).
- He highlights that "*maʿādhīr*" (excuses) could mean both **false arguments** offered in denial and **pleas for mercy**. In either case, they do not erase the facts of one's deeds.
- For Maturidi, this demonstrates Allah's perfect justice: the reckoning is not clouded by rhetoric, eloquence, or manipulation — it pierces straight to truth.

- The lesson is that accountability rests on deeds, not on one's ability to justify them with clever words.

Surah al-Qiyāmah – Verse 16

Arabic:
لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ

Tafsir:
"Do not move your tongue with it to hasten it."

Maturidi explains:

- This is addressed to the Prophet ﷺ, who in the early days of revelation would repeat the words of the Qur'an quickly, fearing he might forget them.
- Allah reassures him not to hasten by moving his tongue, for preservation of the Qur'an is guaranteed by Allah.

Maturidi's insights:

- Maturidi notes that this instruction highlights Allah's special care for the Prophet ﷺ: the task of memorising and safeguarding revelation is not left to him alone but is secured by divine will.
- He interprets this also as a lesson for the Ummah: guidance comes through calm reception and reflection, not through haste or panic.
- The verse reflects Allah's mercy — He lightens the Prophet's burden, reminding him that his role is to receive and convey, while Allah ensures preservation.

- For Maturidi, this connects to the larger theme of the surah: just as resurrection is certain by Allah's power, so too is the preservation of revelation. Both are acts of divine will, beyond human weakness.

Surah al-Qiyāmah – Verse 17

Arabic:
إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْءَانَهُ

Tafsir:
"Indeed, upon Us is its collection and its recitation."

Maturidi explains:

- Allah Himself takes responsibility for gathering the Qur'an into the Prophet's heart and ensuring its correct recitation.
- This guarantee secures both memorisation and preservation.

Maturidi's insights:

- Maturidi emphasises the **divine origin and preservation** of the Qur'an: its protection is not reliant on human effort alone but on Allah's commitment.
- He contrasts this with other scriptures which were altered or lost — the Qur'an remains safeguarded by Allah's will.
- The phrase *jamʿahu* (its collection) implies the completeness of the revelation in the Prophet's memory and in the final compiled form, while *qurʾānahu* (its recitation) affirms its transmission with precision.

- This is both reassurance and proof: the Qur'an is not man's word but Allah's Word, preserved perfectly for mankind.

Surah al-Qiyāmah – Verse 18

Arabic:
فَإِذَا قَرَأْنَـٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ

Tafsir:
"So when We recite it, follow its recitation."

Maturidi explains:

- The Prophet ﷺ is instructed to follow the recitation as it is revealed — calmly, attentively, without hastening or fearing loss.
- Allah Himself is the true reciter; the Prophet is the receiver.

Maturidi's insights:

- Maturidi stresses that the verse shows the Qur'an is not the Prophet's composition but Allah's speech, delivered through Jibrīl and placed in the Prophet's heart.
- The command to "follow" underscores the Prophet's role as recipient and conveyor, not as inventor.
- For him, this also models for believers how revelation is to be approached: with humility, obedience, and willingness to be led, rather than trying to impose one's own haste or will upon it.

- This verse reinforces a key theological point in Maturidi's thought: revelation is entirely divine in origin, and man's role is submission to it.

Surah al-Qiyāmah – Verse 19

Arabic:
ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ

Tafsir:
"Then indeed, upon Us is its clarification."

Maturidi explains:

- Allah not only guarantees the Prophet ﷺ the preservation and correct recitation of the Qur'an (vv. 16–18), but also assures him of its *bayān* — its explanation, clarification, and unfolding of meanings.
- This is both a divine promise of understanding and a rebuttal to the fear of confusion or error.

Maturidi's insights:

- Maturidi stresses that revelation is not left to human guessing: Allah Himself ensures that its meanings are made clear.
- The Prophet ﷺ is given understanding by Allah, and through him the Ummah receives guidance. Thus, the Qur'an is both protected in form and clarified in meaning.

- He often emphasises that *bayān* here refers not to philosophical speculation but to divine guidance that distinguishes truth from falsehood, law from transgression, and belief from denial.
- For Maturidi, this verse assures that divine speech is **self-sufficient**: it is revealed, preserved, and explained by Allah. The Prophet ﷺ conveys it with clarity, leaving no excuse for denial.
- It also shows Allah's mercy — not only is revelation given, but its explanation is guaranteed, ensuring that people are not left in confusion.

Surah al-Qiyāmah – Verse 20

Arabic:
كَلَّا بَلْ تُحِبُّونَ ٱلْعَاجِلَةَ

Tafsir:
"No indeed! But you love the fleeting world."

Maturidi explains:

- The discourse shifts back to mankind's denial of resurrection. Their rejection is not due to lack of clarity (for the Qur'an has been explained) but because of attachment to *al-ʿājilah* — the immediate, fleeting pleasures of this world.
- They prefer the present to the eternal.

Maturidi's insights:

- Maturidi notes that this verse diagnoses the true disease: **worldly love blinds the heart** to the Hereafter.

- He emphasises the contrast between *al-ʿājilah* (this world, temporary, deceptive) and *al-ākhirah* (the Hereafter, lasting, real).
- The preference for the fleeting shows short-sightedness: man chooses the visible but perishable over the unseen but permanent.
- For him, this verse connects to the Qur'an's broader critique of human greed: people demand proof of the Hereafter not because it lacks evidence, but because its acceptance would restrain their indulgence.
- Maturidi stresses that the Qur'an exposes the psychology of denial: **love of dunya, not weakness of intellect**, is what drives rejection of resurrection.

Surah al-Qiyāmah – Verse 21

Arabic:
وَتَذَرُونَ ٱلْـَٔاخِرَةَ

Tafsir:
"And you neglect the Hereafter."

Maturidi explains:

- The attachment to this world is coupled with deliberate neglect of the Hereafter.
- *Tadharūn* implies conscious abandonment — they know of the Hereafter but choose to ignore it.

Maturidi's insights:

- Maturidi stresses that this neglect is not ignorance but **wilful disregard**. People know the Hereafter is spoken of, reason points to it, and the Qur'an reminds them, yet they abandon it.
- He links this verse to the moral principle that humans are judged not only for what they embrace but for what they neglect. Turning away from the Hereafter is an act of rebellion, not passivity.
- For him, this reveals the heart of kufr: preferring what is immediate and trivial over what is eternal and consequential.
- Maturidi also points out that the verse directly rebukes Quraysh pride: they invested in worldly honour and wealth but "left behind" the true investment — the Hereafter.

Surah al-Qiyāmah – Verse 22

Arabic:

وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ

Tafsir:

"Faces on that Day will be radiant."

Maturidi explains:

- The scene shifts from the deniers to the believers. On the Day of Resurrection, certain faces will shine with radiance, joy, and serenity.
- *Nāḍirah* implies brightness, freshness, and beauty — faces filled with light and vitality.

Maturidi's insights:

- Maturidi stresses that this radiance reflects the **inner state of faith**. Those who cultivated īmān and righteous deeds in life are outwardly transformed on that Day into beauty and splendour.
- He notes that the Qur'an often describes the Hereafter through the state of the face, as it is the most expressive of a person's condition. Radiant faces are a visible sign of divine acceptance.
- The imagery conveys both reward and intimacy: their joy comes from looking forward to meeting their Lord, not merely from material blessings.
- For Maturidi, this verse emphasises the **direct link between belief in the unseen and visible reward**: those who believed without seeing are now visibly honoured with radiant faces.

Surah al-Qiyāmah – Verse 23

Arabic:

إِلَىٰ رَبِّهَا نَاظِرَةٌ

Tafsir:

"Looking at their Lord."

Maturidi explains:

- The source of the believers' radiance is revealed: their faces shine because they gaze upon their Lord.
- *Nāẓirah* here means direct vision, the ultimate reward of the Hereafter.

Maturidi's insights:

- Maturidi affirms that this verse establishes the **ruʾyah** (vision of Allah) for the believers in the Hereafter, a doctrine central to Sunni theology.
- He stresses that this vision is not like seeing created things, nor confined by direction or distance. It is a unique seeing granted by Allah, beyond worldly comparison.
- For him, this is the highest joy of Paradise — surpassing gardens, rivers, and all material delights. It is the fulfilment of the believer's longing for Allah.
- He contrasts this with the deniers of ruʾyah, such as the Muʿtazila, who claimed Allah cannot be seen. Maturidi rebukes their reasoning, pointing to this verse as clear proof: the believers' faces are radiant precisely because they gaze at their Lord.
- The verse also reflects divine reciprocity: those who turned their gaze toward Allah in worship and remembrance in this life are rewarded by gazing upon Him in the next.

Surah al-Qiyāmah – Verse 24

Arabic:

وَوُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ

Tafsir:

"And faces on that Day will be gloomy."

Maturidi explains:

- In contrast, some faces will be *bāsirah* — darkened, frowning, scowling with despair.

- Their appearance reflects inner torment, humiliation, and certainty of doom.

Maturidi's insights:

- Maturidi highlights the sharp contrast: just as faith illuminated the believers' faces, disbelief darkens the faces of the rejecters.
- He notes that this expression captures the psychological state of terror — the face itself collapses into grief and dread.
- For him, the Qur'an uses the face because it is the most public and undeniable sign of a person's condition: while excuses and words may hide truth in life, on that Day the face reveals it openly.
- The juxtaposition of radiant and gloomy faces shows that the Hereafter is the unveiling of the soul's true state — belief beautifies, denial disfigures.

Surah al-Qiyāmah – Verse 25

Arabic:

تَظُنُّ أَن يُفْعَلَ بِهَا فَاقِرَةٌ

Tafsir:

"Expecting that a crushing calamity will befall them."

Maturidi explains:

- These gloomy faces are not only marked by despair but also by anticipation of a *fāqirah* — a catastrophe so crushing it breaks the back.

- Their dread is not of the unknown but of certain, impending punishment.

Maturidi's insights:

- Maturidi stresses that this verse captures the psychology of judgment: even before punishment arrives, the guilty already experience torment by anticipation.
- The term *fāqirah* conveys unbearable weight — a calamity that destroys all hope, breaking the soul.
- He notes that this dread itself is a form of punishment, a foretaste of Hell. Their faces show the terror of awaiting what they know they deserve.
- For him, the verse demonstrates Allah's justice: the deniers who mocked resurrection now tremble before the certainty of what they once ridiculed.

Surah al-Qiyāmah – Verse 26

Arabic:

كَلَّآ إِذَا بَلَغَتِ ٱلتَّرَاقِىَ

Tafsir:

"No indeed! When it (the soul) reaches the collarbones."

Maturidi explains:

- The verse describes the moment of death, when the soul ascends within the body and reaches the *tarāqī* — the collarbones or throat area.

- At that stage, the approach of death is unmistakable, and escape is impossible.

Maturidi's insights:

- Maturidi highlights the **abrupt certainty** of *kallā* — "No indeed!" — cutting short all human arrogance about escaping fate.
- The verse portrays death vividly to remind humans of their fragility: when the soul climbs to the collarbones, no physician or ally can halt its departure.
- He emphasises that the Qur'an's language strips away illusions of control. Even kings, surrounded by wealth and power, are helpless when the soul reaches the throat.
- For Maturidi, this is a decisive proof of resurrection: the inevitability of death points to the inevitability of standing before Allah. One who cannot resist death cannot resist being raised.

Surah al-Qiyāmah – Verse 27

Arabic:

وَقِيلَ مَنْ ۜ رَاقٍ

Tafsir:

"And it is said: Who can save him?"

Maturidi explains:

- At the deathbed, the desperate cry goes up: *"Who can heal? Who can recite incantations? Who can deliver him?"*

- The scene portrays human helplessness at the moment of death.

Maturidi's insights:

- Maturidi notes the **irony**: in life, man denied resurrection, boasted of strength, and ignored God's signs. But at death, his companions frantically call for help, revealing their helplessness.
- The cry *"Who can save?"* shows both desperation and futility: none can save against Allah's decree.
- He observes that some scholars read *rāq* as "a healer" and others as "one who will raise [the soul]." In either sense, the point remains: neither doctors nor family can prevent death.
- For Maturidi, this verse teaches humility: human pride collapses when the soul departs. The Qur'an confronts man with this truth so that he submits before the final hour.

Surah al-Qiyāmah – Verse 28

Arabic:

وَظَنَّ أَنَّهُ ٱلْفِرَاقُ

Tafsir:

"And he realises that it is the parting."

Maturidi explains:

- At that moment, the dying person becomes certain that this is *al-firāq* — the separation from worldly life, family, wealth, and all that he clung to.

- The truth of death, long denied, is now undeniable.

Maturidi's insights:

- Maturidi stresses the psychological weight: this is the moment when worldly attachment is cut off, and man faces what he avoided — his soul's return to Allah.
- The term *firāq* carries sorrow: separation is painful, but here it is final. He parts not only from people but from the very opportunity to repent and believe.
- He observes that this certainty arrives too late: what is realised at death cannot benefit, since belief is only saving when chosen in life, not forced by inevitability.
- For Maturidi, this is the final collapse of arrogance: man who once denied resurrection now tastes its first step — separation from dunya.

Surah al-Qiyāmah – Verse 29

Arabic:

وَٱلْتَفَّتِ ٱلسَّاقُ بِٱلسَّاقِ

Tafsir:

"And the shank is wound around the shank."

Maturidi explains:

- This phrase describes the agony of death: limbs stiffen, life departs, and the body begins to fail.

- It may also symbolise the joining of the hardships of life with the hardship of death, or the beginning of death merging with the reality of the Hereafter.

Maturidi's insights:

- Maturidi interprets this as the **tightening grip of death**: movement ceases, the body folds, and the dying person enters a state beyond human control.
- The image conveys helplessness and finality: the soul has reached its limit, and the body can no longer resist.
- Some commentators read it metaphorically: worldly struggles and the struggles of the Hereafter "meet" at this point, closing man's worldly record and opening his eternal one.
- For him, the verse again illustrates Allah's mercy in warning humans through vivid imagery: so that they prepare before reaching this state where no preparation is possible.

Surah al-Qiyāmah – Verse 30

Arabic:

إِلَىٰ رَبِّكَ يَوْمَئِذٍ ٱلْمَسَاقُ

Tafsir:

"To your Lord on that Day is the procession."

Maturidi explains:

- With death, the soul is taken in procession (*masāq*) to its Lord.
- No detour or escape exists: the soul is driven directly to the presence of Allah.

Maturidi's insights:

- Maturidi stresses that this verse ties death and resurrection together: death is not the end but the beginning of being led to judgment.
- The word *masāq* conveys being driven or herded — implying inevitability and lack of choice.
- He notes that this contradicts the disbelievers' illusion of autonomy: in death, man is carried whether he wills or not.
- For Maturidi, the verse underscores accountability: every soul, believer or denier, is ultimately brought before Allah. What matters is the state in which one arrives.

Surah al-Qiyāmah – Verse 31

Arabic:
فَلَا صَدَّقَ وَلَا صَلَّىٰ

Tafsir:
"So he did not affirm the truth, nor did he pray."

Maturidi explains:

- The Qur'an now describes the condemned soul.
- He neither believed (*ṣaddaqa*) nor performed prayer (*ṣallā*).
- The two acts — faith and prayer — summarise the foundation of religion: belief in truth and worship of Allah.

Maturidi's insights:

- Maturidi stresses that disbelief is not only denial in the heart but also rejection in practice.
- Neglect of prayer is given prominence because it is the visible sign of belief. By refusing prayer, he cut himself off from the covenant with Allah.
- This verse shows the inseparability of creed and action: belief requires submission, and prayer is its foremost expression.
- For Maturidi, the condemned failed both dimensions: he did not confirm truth inwardly, nor act upon it outwardly.

Surah al-Qiyāmah – Verse 32

Arabic:
وَلَـٰكِن كَذَّبَ وَتَوَلَّىٰ

Tafsir:
"Instead, he denied and turned away."

Maturidi explains:

- His response was not ignorance but deliberate: he called the truth a lie (*kadhdhaba*) and turned his back (*tawallā*).
- This was conscious rebellion, not lack of awareness.

Maturidi's insights:

- Maturidi points out that denial and turning away are paired: the first corrupts belief, the second corrupts action. Together, they seal the fate of the rejecter.
- *Kadhdhaba* shows active opposition: he did not simply doubt but declared revelation false.
- *Tawallā* shows arrogance: he withdrew from responsibility, refusing worship or obedience.
- For him, this verse illustrates the Qur'anic theme that disbelief is an **active stance**, not a passive absence of faith. Man chooses denial and avoidance, despite possessing the faculties to recognise truth.

Surah al-Qiyāmah – Verse 33

Arabic:

ثُمَّ ذَهَبَ إِلَىٰٓ أَهْلِهِۦ يَتَمَطَّىٰٓ

Tafsir:

"Then he went to his people swaggering."

Maturidi explains:

- After rejecting truth, he returned to his people in arrogance, walking boastfully (*yatamaṭṭā*).
- This describes not only his physical gait but his attitude of pride and self-sufficiency.

Maturidi's insights:

- Maturidi highlights the psychological portrait: arrogance in the dunya follows denial of the ākhirah.
- The swaggering gait symbolises confidence in worldly support (tribe, wealth, status) and disdain for divine accountability.
- He notes that the Qur'an frequently condemns arrogance in posture and gait (cf. 17:37, 31:18). The body reflects the state of the heart.
- For him, this verse shows that rejection of faith often manifests in social pride — boasting among one's people, mocking the believers, flaunting worldly power.
- The image of swaggering is ironic: he walks proudly now, but will be humbled utterly before Allah.

Surah al-Qiyāmah – Verse 34

Arabic:
أَوْلَىٰ لَكَ فَأَوْلَىٰ

Tafsir:
"Woe to you, and woe!"

Maturidi explains:

- A sharp divine rebuke: *awlā laka fa-awlā* is a formula of curse, meaning "may destruction draw near to you."
- It conveys both warning and condemnation.

Maturidi's insights:

- Maturidi emphasises the intensity of the phrase: it repeats for emphasis, showing utter rejection by Allah.
- The rebuke is directed to the arrogant disbeliever who swaggered in pride. His end is near, his destruction certain.
- He notes that this verse is not a mere wish but a divine decree: woe will indeed reach him.
- For Maturidi, the repetition reflects justice: as he turned away twice (denying with the tongue and with action), his doom is pronounced twice.

Surah al-Qiyāmah – Verse 35

Arabic:

ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰ

Tafsir:

"Again, woe to you, and woe!"

Maturidi explains:

- The curse is repeated once more, intensifying the certainty of doom.
- It seals the finality of judgment against him.

Maturidi's insights:

- Maturidi notes the rhetorical force of quadruple repetition: it leaves no doubt that his fate is sealed and utterly devoid of mercy.
- The sequence mirrors his obstinacy: he denied repeatedly, so the curse is repeated.

- For him, this verse shows the **irrevocability of divine justice** — persistent rejection of truth leads to relentless condemnation.
- It is also a warning to the living: the Qur'an's severe repetition is meant to shake arrogance before it is too late.

Surah al-Qiyāmah – Verse 36

Arabic:

أَيَحْسَبُ ٱلْإِنسَـٰنُ أَن يُتْرَكَ سُدًى

Tafsir:

"Does man think he will be left neglected?"

Maturidi explains:

- This rhetorical question exposes the folly of denial.
- *Sudā* means left without purpose, law, or accountability — like cattle wandering freely.
- The verse rebukes the disbeliever who assumes life is without reckoning.

Maturidi's insights:

- Maturidi stresses that humans are honoured with reason and responsibility; therefore, to think they will be abandoned without judgment is irrational.
- He links this to divine wisdom: Allah does nothing in vain. If humans were left without purpose, creation itself would be purposeless, which contradicts both reason and revelation.

- For him, this verse is decisive against the **dahriyyah** (materialists) and the **Muʿtazilah extremists** who argued that man's actions are entirely his own with no divine purpose.
- Maturidi emphasises that belief in accountability gives meaning to life. To deny it is to reduce humans to animals, stripping away the very reason Allah endowed them with intellect.
- Thus, this verse appeals to rational reflection: man knows by his own mind that he cannot be sudā — without command, prohibition, or judgment.

Surah al-Qiyāmah – Verse 37

Arabic:

أَلَمْ يَكُ نُطْفَةً مِّن مَّنِيٍّ يُمْنَىٰ

Tafsir:

"Was he not a drop of fluid emitted?"

Maturidi explains:

- The Qur'an now presents proof of resurrection from human origin.
- Man, who arrogantly denies accountability, was once nothing more than a drop of despised fluid.

Maturidi's insights:

- Maturidi stresses the contrast between man's arrogance and his humble beginning: he who boasts of strength began as a weak drop.
- If Allah created him from such insignificance, why should resurrection be deemed impossible?

- He often uses this reasoning to rebut skeptics: the first creation from nothing is greater proof of divine power than re-creation.
- For him, this verse also humbles the arrogant: remembering one's origin should lead to gratitude and submission, not pride and denial.

Surah al-Qiyāmah – Verse 38

Arabic:

ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوّٰى

Tafsir:

"Then he was a clinging clot; and He created and proportioned him."

Maturidi explains:

- The stages of human development are outlined: from fluid, to clot (*ʿalaqah*), to fully formed creation, perfectly proportioned.
- Each stage is under Allah's command.

Maturidi's insights:

- Maturidi points to the precise progression as proof of divine wisdom and power. Nothing in the process is random — it moves by decree.
- The careful *taswiyah* (proportioning) shows that man's form, faculties, and balance are the product of intentional design.
- For him, this verse proves resurrection twice over:
    - If Allah created from nothing, He can recreate.

- If Allah guided the development of man stage by stage, He can guide him again into resurrection.

- It is also a moral reminder: man, perfected by Allah's design, should not debase himself with denial and arrogance.

Surah al-Qiyāmah – Verse 39

Arabic:

فَجَعَلَ مِنْهُ ٱلزَّوْجَيْنِ ٱلذَّكَرَ وَٱلْأُنثَىٰٓ

Tafsir:

"And from him He made the two mates, male and female."

Maturidi explains:

- From that humble origin, Allah created diversity: male and female, the foundation of family and continuation of humanity.
- This further displays divine will and precision.

Maturidi's insights:

- Maturidi stresses that gender distinction is not by chance but by Allah's decree.
- The complementarity of male and female shows divine wisdom in sustaining human life through balance.
- This verse adds to the argument for resurrection: if Allah produces such diversity from a single fluid, how can He not bring the same being back after death?

- For him, this rebukes both arrogance and denial: the one who forgets his origin and his Creator denies the very power that fashioned him in the first place.

Surah al-Qiyāmah – Verse 40

Arabic:

أَلَيْسَ ذَٰلِكَ بِقَٰدِرٍ عَلَىٰٓ أَن يُحْۦِۦَ ٱلْمَوْتَىٰ

Tafsir:

"Is not that One able to give life to the dead?"

Maturidi explains:

- The surah closes with a rhetorical question: if Allah created man from a drop, shaped him, proportioned him, and made him male and female, is He not fully able to resurrect the dead?
- The answer is obvious: yes.

Maturidi's insights:

- Maturidi stresses that this is the Qur'an's **final, rational proof** for resurrection: creation itself testifies to re-creation.
- The denial of resurrection collapses logically, for the power that began life can surely renew it.
- For him, this verse summarises the surah:
    - Man will not be left without purpose (v. 36).
    - His humble origin proves divine power (vv. 37–39).

    - Therefore, resurrection is inevitable (v. 40).
- He often notes that this rhetorical close is both argument and admonition: it silences skeptics and awakens heedless hearts.
- The surah ends where it began — affirming the certainty of resurrection and exposing denial as folly.

Rational Proof of Resurrection (vv. 36–40)

- The surah closes with a rational appeal:
    - Man is not created in vain.
    - He began as a drop, became a clot, was proportioned, and from him came male and female.
    - The One who did this is fully able to resurrect the dead.
- For Maturidi, this is the decisive argument: **the first creation proves the second.**
- Denial of resurrection collapses before reason, revelation, and experience of death.

Lessons:

- **Human accountability:** man is not left *sudā* (without purpose).
- **Innate witness:** the self-reproaching soul proves awareness of good and evil.
- **True cause of denial:** not lack of proof, but love of dunya and hatred of accountability.
- **Vision of Allah:** believers' radiant faces culminate in gazing upon their Lord — the greatest joy of Paradise.

- **Proof by creation:** resurrection is easier to accept than the first creation.
- **Divine justice:** excuses collapse, self-testimony seals judgment, and every trace of action is recorded.

Surah al-Qiyāmah is both **argument and vivid imagery**. Maturidi shows how it dismantles denial rationally (proof from creation), morally (proof from conscience), and experientially (proof from death). The surah is a mirror: it reflects man's arrogance in dunya, his helplessness at death, and his certainty at resurrection. It ends with a decisive rhetorical question that silences doubt: *"Is not the One who created from a drop able to bring the dead to life?"*

Surah al-Insān – Verse 1

Arabic:

هَلْ أَتَىٰ عَلَى ٱلْإِنسَـٰنِ حِينٌ مِّنَ ٱلدَّهْرِ لَمْ يَكُن شَيْـًٔا مَّذْكُورًا

Tafsir:

"Has there not come upon man a period of time when he was nothing to be mentioned?"

Maturidi explains:

- The verse invites man to reflect on his humble origin. There was a time in the endless span of *dahr* (time) when man did not exist at all, not even as something worth mentioning.
- He was neither known nor named — utterly absent from existence.

Maturidi's insights:

- Maturidi stresses the **argument from non-existence**: since man himself remembers that he once was nothing, he cannot deny being created, nor resurrection after death.
- He points out the contrast between man's arrogance and his reality: the one who denies Allah and boasts of power was once absent from even memory or record.
- This rhetorical opening humbles the listener: if you were nothing, then created, how can you deny being re-created?
- He also addresses theological opponents:
    - Against materialists (*dahriyyah*), who claim existence is eternal, this verse proves that man has not always been.
    - Against those who deny resurrection, it proves that one who went from nothingness to life can surely be brought back after death.
- For Maturidi, this verse sets the foundation: reflection on one's origin is proof of Allah's power, wisdom, and the inevitability of accountability.

Surah al-Insān – Verse 2

Arabic:

إِنَّا خَلَقْنَا ٱلْإِنسَـٰنَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَـٰهُ سَمِيعًا بَصِيرًا

Tafsir:

"Indeed, We created man from a drop of mixed fluid, to test him; so We made him hearing and seeing."

Maturidi explains:

- Man is created from *nutfah amshāj* — a mixed drop of fluids (male and female).
- The purpose is *nabtali-hi* — "to test him": life itself is a trial of obedience and disobedience.
- Allah then endowed man with faculties of hearing and sight, tools for receiving guidance.

Maturidi's insights:

- Maturidi emphasises that man's **lowly origin** contrasts with his **noble purpose**. Created from fluid, yet tested with reason and responsibility.
- He explains *amshāj* as the mixing of fluids, which shows Allah's wisdom in designing life with precision.
- The purpose of creation is not play but trial (*ibtilāʾ*). Thus, denial of accountability contradicts the very essence of human existence.
- By granting hearing and sight, Allah establishes the justice of the test: humans are not left blind but given faculties to receive truth.
- Maturidi often argues that reason plus revelation equals accountability. The human being has both internal awareness and external guidance — so he cannot excuse himself on the Day of Judgment.

Surah al-Insān – Verse 3

Arabic:

إِنَّا هَدَيْنَـٰهُ ٱلسَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا

Tafsir:
"Indeed, We guided him to the path, whether he be grateful or ungrateful."

Maturidi explains:

- Allah declares that He has shown man *al-sabīl* — the path of truth.
- Man then chooses: either *shākir* (grateful, acknowledging Allah) or *kafūr* (ungrateful, denying Him).

Maturidi's insights:

- Maturidi sees this verse as central to his theology of **guidance and human responsibility**:
    - Allah provides guidance (through reason, revelation, prophets).
    - Man is free to respond with gratitude (belief) or ingratitude (disbelief).
- He highlights that *hidayah* (guidance) here means **clarification and showing the path**, not forcing it. Thus, accountability is real — Allah shows, man chooses.
- He contrasts the two outcomes:
    - *Shukr* is not merely verbal thanks but recognition of Allah's truth and obedience.
    - *Kufr* is not mere doubt but deliberate rejection and ingratitude.
- For Maturidi, this verse balances divine justice and human freedom: Allah provides equal opportunity, and man is responsible for his response.

Surah al-Insān – Verse 4

Arabic:

إِنَّآ أَعْتَدْنَا لِلْكَـٰفِرِينَ سَلَـٰسِلَا۟ وَأَغْلَـٰلًا وَسَعِيرًا

Tafsir:

"Indeed, We have prepared for the disbelievers chains, shackles, and a blazing fire."

Maturidi explains:

- After affirming man's freedom to choose gratitude or ingratitude (v. 3), Allah immediately shows the consequence for denial.
- Three images of punishment are given:
    - *Salāsil* — chains, binding the body.
    - *Aghlāl* — shackles, fastening the necks and hands.
    - *Saʿīr* — blazing fire, consuming their bodies.

Maturidi's insights:

- Maturidi stresses that these images highlight **utter helplessness**: the disbelievers, who claimed freedom and independence in life, will be bound in chains.
- The progression is striking: chains restrict, shackles immobilise, and fire destroys — symbolising layers of humiliation and torment.
- He notes that the punishments correspond to their crimes:
    - They rejected the path (so now they are bound).

- They turned away arrogantly (so now they are shackled).
- They pursued worldly fire of desire (so now they face the fire of Hell).

- For him, this verse also demonstrates Allah's justice: punishment is not accidental but proportionate, reflecting the nature of their denial.

Surah al-Insān – Verse 5

Arabic:

إِنَّ ٱلْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا

Tafsir:

"Indeed, the righteous will drink from a cup whose mixture is of camphor."

Maturidi explains:

- The surah shifts to contrast the fate of the *abrār* — the righteous.
- They will drink from a cup of bliss in Paradise, mixed with camphor (*kāfūr*) — known for its cooling, refreshing, and fragrant quality.

Maturidi's insights:

- Maturidi notes the striking contrast: while the disbelievers are bound with chains, the believers are honoured with cups of delight.
- The mention of *kāfūr* symbolises purity and refreshment: it soothes and pleases, the opposite of the scorching fire of Hell.

- He often stresses the Qur'an's pedagogical method: the transition from punishment to reward is meant to awaken fear and hope together, shaping moral seriousness.
- For him, the "cup" symbolises more than drink — it is a token of divine hospitality. The righteous, who once restrained themselves in dunya, are now welcomed into Allah's banquet of eternal honour.

Surah al-Insān – Verse 6

Arabic:

عَيْنًا يَشْرَبُ بِهَا عِبَادُ ٱللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا

Tafsir:

"A spring from which the servants of Allah drink, causing it to gush forth abundantly."

Maturidi explains:

- This cup comes from a special spring in Paradise, reserved for Allah's chosen servants.
- They will cause it to flow freely, enjoying it as they will.

Maturidi's insights:

- Maturidi highlights that the spring is not ordinary: it is directly connected to Allah's honouring of His servants.
- The fact that they "cause it to gush forth" (*yufajjirūnahā*) shows their freedom and mastery — in contrast to the chains and shackles of the disbelievers.

- This is divine reciprocity: those who submitted their will to Allah in life are granted mastery and joy in the Hereafter.
- He also stresses the Qur'an's balance: just as Hell is vividly described, so too are the delights of Paradise — ensuring both fear and hope guide the believer.

Surah al-Insān – Verse 7

Arabic:

يُوفُونَ بِٱلنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُۥ مُسْتَطِيرًا

Tafsir:

"They fulfil their vows and fear a Day whose evil will be widespread."

Maturidi explains:

- The verse shifts from reward to the **qualities of the righteous**.
- They are described as:
    - *Yūfūna bin-nadhr* — they honour their vows and commitments, whether to Allah or to people.
    - They maintain constant fear of the Hereafter, knowing its terrors are vast and inescapable.

Maturidi's insights:

- Maturidi stresses that fulfilling vows symbolises sincerity and integrity. The righteous are not careless with their promises; they recognise accountability before Allah.

- He notes that the fear of the Day of Judgment is not superficial terror but a **permanent consciousness** that shapes their actions.
- The term *mustatīr* means spreading, engulfing — indicating that the terror of the Day will surround all, and none can escape.
- For Maturidi, this verse links inward belief with outward action: sincere vows fulfilled in dunya, coupled with genuine fear of the ākhirah, are marks of true righteousness.

Surah al-Insān – Verse 8

Arabic:

وَيُطْعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِۦ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا

Tafsir:

"And they give food, in spite of their love for it, to the needy, the orphan, and the captive."

Maturidi explains:

- Another mark of righteousness is generosity. They feed others even when they themselves love and need the food.
- The recipients include:
    - The *miskīn* (poor, destitute).
    - The *yatīm* (orphan, unprotected).
    - The *asīr* (captive, prisoner, even non-Muslim).

Maturidi's insights:

- Maturidi underlines that the virtue lies in **selflessness**: they give despite attachment and need, showing sincerity.
- Feeding the captive is especially striking, since he may be an enemy — yet the righteous feed him, showing mercy that transcends hostility.
- He often stresses that deeds are valued by intention: they do not give for worldly recognition but purely for Allah (explained in the next verse).
- For him, this verse illustrates the Qur'an's vision of social ethics: righteousness is not isolation but active compassion, even toward the most vulnerable or undeserving.

Surah al-Insān – Verse 9

Arabic:

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ ٱللَّهِ لَا نُرِيدُ مِنكُمْ جَزَآءً وَلَا شُكُورًا

Tafsir:

"We feed you only for the sake of Allah's Face. We desire from you neither reward nor thanks."

Maturidi explains:

- The righteous declare their motivation: their giving is purely for Allah, not for recognition, repayment, or gratitude.
- Their deeds are sincere (*ikhlāṣ*), untainted by worldly motives.

Maturidi's insights:

- Maturidi highlights the theological depth:
    - *Liwajhi Allāh* (for Allah's Face) affirms sincerity and the hope of divine closeness.
    - Their giving is an act of worship, not social transaction.
- He contrasts this with hypocrites who perform deeds for show or praise. True righteousness is hidden, seeking only Allah.
- He stresses that this principle protects deeds from corruption: if done for reward or recognition, they are diminished; if done for Allah alone, they endure eternally.
- For Maturidi, this verse reveals the inner heart of the righteous — **pure devotion without self-interest**.

Surah al-Insān – Verse 10

Arabic:

إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا

Tafsir:

"Indeed, we fear from our Lord a Day grim and distressful."

Maturidi explains:

- The righteous openly admit their fear of Allah's punishment on the Day of Judgment.
- The Day is described as *ʿabūs* (grim, frowning) and *qamṭarīr* (harsh, distressing, tightening).

Maturidi's insights:

- Maturidi stresses that the righteous act not from self-righteousness but from humility and fear of Allah.
- The terms convey suffocating dread — a Day so severe it constricts hearts and faces.
- He notes the balance: the righteous are motivated by both hope (for Allah's reward) and fear (of His punishment). True servanthood is found in holding both together.
- For him, this verse underlines that even the righteous do not presume upon Allah's mercy. They remain fearful, recognising that salvation is only by His grace.

Surah al-Insān – Verse 11

Arabic:

فَوَقَىٰهُمُ ٱللَّهُ شَرَّ ذَٰلِكَ ٱلْيَوْمِ وَلَقَّىٰهُمْ نَضْرَةً وَسُرُورًا

Tafsir:

"So Allah protected them from the evil of that Day and granted them radiance and joy."

Maturidi explains:

- As a result of their sincerity and fear, Allah shields them from the terrors of the Day of Judgment.
- Instead of gloom and dread, they are given *naḍrah* (radiance, beauty) and *surūr* (delight, joy).

Maturidi's insights:

- Maturidi stresses the **reciprocity**: because they feared Allah, He removed their fear; because they humbled themselves, He adorned them with radiance.
- *Naḍrah* reflects their faces glowing with honour (opposite of the darkened faces of the disbelievers in 75:24).
- *Surūr* signifies inner joy and relief, the tranquility that comes from divine acceptance.
- He notes that this is both physical and spiritual reward: beauty in form and happiness in heart.
- For Maturidi, this verse demonstrates Allah's justice and mercy: He answers sincerity with protection and replaces dread with delight.

Surah al-Insān – Verse 12

Arabic:
وَجَزَىٰهُم بِمَا صَبَرُوا۟ جَنَّةً وَحَرِيرًا

Tafsir:
"And He rewarded them, for their patience, with Paradise and silk."

Maturidi explains:

- Their patience (*ṣabr*) is rewarded with two gifts:
    - *Jannah* — the Garden, eternal abode of bliss.
    - *Harīr* — silk garments, symbolising luxury and comfort.

Maturidi's insights:

- Maturidi identifies *ṣabr* as the core virtue: they were patient in obedience, patient against sin, and patient with hardship.
- Because they restrained themselves in dunya, they are adorned in ākhirah with ease and luxury.
- Silk, prohibited for men in this world, is now granted freely — showing that sacrifices in dunya are compensated manifold in the Hereafter.
- For him, the verse encapsulates divine reciprocity: the hardship of restraint is exchanged for the ease of eternal delight.

Surah al-Insān – Verse 13

Arabic:

مُّتَّكِـِٔينَ فِيهَا عَلَى ٱلْأَرَآئِكِ ۖ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا

Tafsir:

"Reclining therein on couches, they will see neither sun nor bitter cold."

Maturidi explains:

- In Paradise, they recline in comfort on elevated couches (*arāʾik*).
- The climate is perfect — free from the scorching heat of sun or the biting cold of winter.

Maturidi's insights:

- Maturidi stresses that this detail shows Paradise as **complete perfection** — not only the presence of delights but the absence of discomfort.

- He notes that the Qur'an often uses familiar opposites (heat/cold, hunger/satiety, fear/security) to show Paradise as the full negation of worldly hardship.
- For him, this verse reinforces Allah's mercy: He knows the weaknesses of man (suffering from extremes) and provides eternal balance and ease.
- It also subtly rebukes disbelievers: they pursued comfort in dunya at the cost of īmān, but true comfort lies only in Allah's promise.

Surah al-Insān – Verse 14

Arabic:

وَدَانِيَةً عَلَيْهِمْ ظِلَـٰلُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا

Tafsir:

"And its shades will be near above them, and its clusters (of fruit) brought low in compliance."

Maturidi explains:

- The garden's shade is close, enveloping them in comfort.
- The fruits hang low, easy to reach, without effort.

Maturidi's insights:

- Maturidi highlights the **effortless provision**: unlike dunya, where labour and struggle are needed, in Jannah everything is ready and near.

- The word *tadh'līl* (brought low, humbled) shows the reversal of roles: in dunya, man humbled himself to worship Allah; in ākhirah, the fruits humble themselves to him.
- He stresses the image of intimacy: the garden embraces them, shade above, fruits at hand — a symbol of honour and nearness.
- For him, this verse demonstrates that Paradise is not merely luxury but dignity: the righteous are treated as honoured guests, served without strain.

Surah al-Insān – Verse 15

Arabic:

وَيُطَافُ عَلَيْهِمْ بِـَٔانِيَةٍۢ مِّن فِضَّةٍۢ وَأَكْوَابٍۢ كَانَتْ قَوَارِيرَا۟

Tafsir:

"And vessels of silver will be circulated among them, and goblets that are [as] crystal."

Maturidi explains:

- Servants in Paradise will circulate with elegant vessels made of silver, alongside goblets shining like crystal.
- The description blends two qualities: silver for brightness and crystal for clarity.

Maturidi's insights:

- Maturidi highlights that this description appeals to both the senses and the imagination: the vessels are precious in substance and beautiful in form.

- The Qur'an emphasises the **perfection of Paradise**: even what is familiar (silver, crystal) appears in unmatched splendour, beyond anything known in dunya.
- He notes that this imagery reflects divine honour — the righteous, who once gave food and drink selflessly (vv. 8–9), are now served in return with the most exquisite vessels.
- For him, this is also symbolic: worldly wealth, often pursued through arrogance, is surpassed in Paradise and given freely as a reward for humility and obedience.

Surah al-Insān – Verse 16

Arabic:
قَوَارِيرَاْ مِن فِضَّةٍۢ قَدَّرُوهَا تَقْدِيرًا

Tafsir:
"Crystal-clear, made of silver, perfectly measured."

Maturidi explains:

- These goblets are crystal-like but fashioned from silver — a material not known in the world.
- They are "measured exactly" (*qaddarūhā taqdīrā*) — perfectly suited in size and proportion to their drinkers.

Maturidi's insights:

- Maturidi notes that the perfection lies not only in substance but in precision: each vessel is designed without flaw, fitting its purpose exactly.

- This reflects Allah's intimate knowledge of His servants: their reward is tailored to them, nothing excessive or lacking.
- He contrasts this with dunya, where luxury is often wasteful or ill-fitted; in Jannah, everything is measured with divine wisdom.
- For him, this verse also shows Allah's mercy: the righteous, who once restrained their desires (ṣabr), now receive abundance, but in a balanced, harmonious form — no excess, no deficiency, pure delight.

Surah al-Insān – Verse 17

Arabic:

وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنجَبِيلًا

Tafsir:

"And they will be given a cup therein whose mixture is of ginger."

Maturidi explains:

- Another drink is described — mixed with *zanjabīl* (ginger), known in Arabic culture for its pleasant heat, fragrance, and invigorating effect.
- This is not worldly ginger but its perfected heavenly counterpart.

Maturidi's insights:

- Maturidi underlines the Qur'an's use of familiar tastes to give a glimpse of the unseen: by mentioning ginger, a valued spice in Arabia, the Qur'an evokes pleasure and refreshment.

- In Paradise, it is not medicinal or harsh, but refined and delightful.
- He contrasts this with the drink of Hell: while the disbelievers drink boiling water and pus (cf. 14:16–17), the believers are honoured with fragrant, refreshing cups.
- For him, the use of "mixture" (*mizāj*) shows variety and sophistication: the righteous are honoured not with plain drink but with layered, perfected flavours, each increasing delight.

Surah al-Insān – Verse 18

Arabic:

عَيْنًا فِيهَا تُسَمَّىٰ سَلْسَبِيلًا

Tafsir:

"A spring therein named Salsabīl."

Maturidi explains:

- The ginger-flavoured drink comes from a spring in Paradise called *Salsabīl*.
- The name itself conveys smoothness, ease, and elegance — flowing gently and pleasurably.

Maturidi's insights:

- Maturidi notes that the Qur'an names this spring to highlight its distinction, unlike ordinary rivers or springs.

- The term *Salsabīl* evokes both sound and meaning: it suggests a drink that is smooth on the tongue, refreshing to the spirit, and without any harm.
- He points out that this contrasts with the struggles of dunya: water in life often required effort to fetch, was subject to impurity, or could harm if excessive. In Paradise, it is effortless perfection.
- For him, the naming of the spring reflects Allah's honouring of the righteous — just as noble people in dunya are distinguished by titles, Paradise has distinct names for springs that carry dignity and beauty.

Surah al-Insān – Verse 19

Arabic:

وَيَطُوفُ عَلَيْهِمْ وِلْدَٰنٌ مُّخَلَّدُونَ ۖ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا

Tafsir:

"And there will circulate among them youths made eternal; when you see them, you would think them scattered pearls."

Maturidi explains:

- The righteous in Paradise are served by *wildān mukhalladūn* — eternally youthful attendants, never aging or fading.
- Their beauty and radiance are likened to scattered pearls, glistening in perfection.

Maturidi's insights:

- Maturidi highlights the **contrast with dunya**: in worldly life, servants grow weary, age, and lose vitality; in Jannah, they remain eternally youthful, tireless, and beautiful.
- The image of pearls symbolises both purity and splendour: their presence increases the honour of Paradise's dwellers, just as pearls adorn kings.
- He notes that the Qur'an describes the attendants not to reduce Paradise to servitude, but to show **ease and dignity**: the righteous, who once struggled in life, are now served in perfect hospitality.
- For him, the description of their youth and beauty reflects the overall theme of Paradise: **no decay, no decline, only perpetual perfection.**

Surah al-Insān – Verse 20

Arabic:

وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا

Tafsir:

"And when you look there, you will see bliss and a great kingdom."

Maturidi explains:

- The sight of Paradise encompasses two realities:
  - *Naʿīm* — bliss, delight in every form.
  - *Mulk kabīr* — a vast kingdom, splendour and dominion beyond imagination.

Maturidi's insights:

- Maturidi emphasises the comprehensiveness: Paradise is not one joy but layers of delight, combining comfort, beauty, service, honour, and closeness to Allah.
- *Mulk kabīr* signifies dignity — the righteous are treated as kings, possessing what they wish, their dominion expansive.
- He contrasts this with the dunya: people pursue kingdoms here with arrogance and bloodshed, yet their rule is brief and fragile. In Jannah, Allah grants a kingdom eternal, without toil or fear.
- For him, this verse encapsulates the Qur'an's vision of **ultimate reversal**: the humbled and oppressed believers of dunya are raised to honour, while the arrogant disbelievers are cast down.

Surah al-Insān – Verse 21

Arabic:

عَٰلِيَهُمْ ثِيَابُ سُندُسٍ خُضْرٌ وَإِسْتَبْرَقٌ ۖ وَحُلُّوٓا۟ أَسَاوِرَ مِن فِضَّةٍ ۖ وَسَقَىٰهُمْ رَبُّهُمْ شَرَابًا طَهُورًا

Tafsir:

"Upon them will be garments of fine green silk and heavy brocade, and they will be adorned with bracelets of silver. And their Lord will give them to drink a pure drink."

Maturidi explains:

- Their clothing will be of *sundus* (fine silk) and *istabraq* (thick brocade), both richly green — the colour of freshness, vitality, and honour.
- They will be adorned with silver bracelets.

- Above all, Allah Himself will give them a drink — *sharāban ṭahūrā* — a drink pure, cleansing, and ennobling.

Maturidi's insights:

- Maturidi notes that the verse moves from external honour (garments, adornments) to the most intimate gift: a drink given by Allah Himself.
- The green garments signify life and royalty, while silver bracelets reflect beauty and nobility.
- He stresses that the highest honour is Allah serving them directly — a sign of ultimate acceptance. This surpasses all material delights.
- *Sharāban ṭahūrā* is interpreted as a drink that purifies them of any residue of worldly hardship, leaving them in complete bliss.
- For him, this verse demonstrates the balance of Jannah: luxury of form, dignity of status, and intimacy with Allah. The material is crowned by the spiritual.

Surah al-Insān – Verse 22

Arabic:

إِنَّ هَٰذَا كَانَ لَكُمْ جَزَآءً وَكَانَ سَعْيُكُم مَّشْكُورًا

Tafsir:

"Indeed, this is your reward, and your effort has been appreciated."

Maturidi explains:

- Allah directly addresses the righteous, affirming that all the delights described are their **just reward**.
- Their *saʿy* (striving, effort) — worship, patience, obedience — is declared *mashkūr* (acknowledged, appreciated, and accepted).

Maturidi's insights:

- Maturidi highlights the intimacy of this address: Allah speaks to the believers personally, affirming His recognition of their effort.
- The use of *mashkūr* is profound: it shows that Allah, though independent of all, graciously "thanks" His servants by rewarding them far beyond their deeds.
- He contrasts this with dunya: human effort is often forgotten or underappreciated, but with Allah nothing is lost.
- For him, this verse captures divine mercy: the righteous endure hardship with patience, and Allah honours every ounce of their striving, multiplying it into eternal reward.

Surah al-Insān – Verse 23

Arabic:

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ ٱلْقُرْءَانَ تَنزِيلًا

Tafsir:

"Indeed, it is We who have sent down to you the Qur'an, in gradual revelation."

Maturidi explains:

- After describing Paradise, the surah returns to the source of guidance: the Qur'an.
- Allah reminds the Prophet ﷺ that He Himself revealed it, in a deliberate and gradual manner (*tanzīl*).

Maturidi's insights:

- Maturidi stresses that this verse links Paradise with the Qur'an: the delights just described are attained only through following this revelation.
- The emphasis on *We* (*innā naḥnu*) affirms divine authorship, leaving no doubt that the Qur'an is not human speech.
- Gradual revelation was both wisdom and mercy: it allowed believers to absorb, act upon, and live by it step by step.
- For him, this verse strengthens the Prophet ﷺ: just as Paradise is assured for the righteous, so too is the Qur'an assured as divine, perfect, and purposeful.

Surah al-Insān – Verse 24

Arabic:

فَٱصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ ءَاثِمًا أَوْ كَفُورًا

Tafsir:

"So be patient for the command of your Lord, and do not obey from among them any sinner or disbeliever."

Maturidi explains:

- The Prophet ﷺ is instructed to show steadfast patience in carrying out Allah's command.
- He must not yield to pressure from sinners (*āthim*) or deniers (*kafūr*).

Maturidi's insights:

- Maturidi notes that patience (*ṣabr*) here means enduring harm, hardship, and delay in seeing results — trusting Allah's decree.
- The command not to obey sinners or disbelievers underscores independence: guidance comes only from Allah, not from worldly pressures.
- He observes that this also models behaviour for believers: remain firm upon divine command, without compromise to please the rebellious.
- For him, this verse links back to earlier descriptions of the righteous: their patience was the key to Paradise; now, the Prophet ﷺ is told to embody and model that same patience.

Surah al-Insān – Verse 25

Arabic:

وَٱذْكُرِ ٱسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا

Tafsir:

"And remember the name of your Lord morning and evening."

Maturidi explains:

- The Prophet ﷺ (and by extension the believers) is urged to maintain constant remembrance of Allah, particularly in the morning and evening.
- These times symbolise the start and end of the day, encompassing life's rhythm in devotion.

Maturidi's insights:

- Maturidi highlights that *dhikr* (remembrance) anchors the believer, protecting him from worldly pressures and sins.
- The mention of morning and evening implies continuity: remembrance should bookend life's activities, guiding the day with divine consciousness.
- He ties this to worship practices — especially the obligatory prayers at dawn (*fajr*) and sunset (*maghrib*).
- For him, this verse shows that the strength to resist sinners and disbelievers (v. 24) comes from constant remembrance of Allah.

Surah al-Insān – Verse 26

Arabic:

وَمِنَ ٱلَّيْلِ فَٱسْجُدْ لَهُۥ وَسَبِّحْهُ لَيْلًا طَوِيلًا

Tafsir:

"And during the night prostrate to Him, and glorify Him through the long night."

Maturidi explains:

- This verse highlights the spiritual discipline of **night worship**.
- Believers are urged to prostrate (perform sujūd) and glorify Allah for extended portions of the night.
- Night prayer is described as a mark of sincerity and devotion, since it is performed away from people's eyes, in solitude with Allah.

Maturidi's insights:

- Maturidi stresses that night worship strengthens faith and purifies intention. The righteous who fear the Hereafter (vv. 7–10) nourish that fear through devotion in the stillness of night.
- He explains that night is chosen because it is free from distractions, noise, and worldly pursuits, allowing undivided focus on Allah.
- For him, the verse also instructs patience: while disbelievers indulge in comfort and arrogance, the believer finds strength in hidden worship.
- He notes that this verse parallels earlier surahs (e.g., *al-Muzzammil*), where night worship prepared the Prophet ﷺ for the weight of revelation and daʿwah.
- Thus, sujūd at night is both personal intimacy with Allah and training for the mission of truth.

Surah al-Insān – Verse 27

Arabic:

إِنَّ هَٰٓؤُلَآءِ يُحِبُّونَ ٱلْعَاجِلَةَ وَيَذَرُونَ وَرَآءَهُمْ يَوْمًا ثَقِيلًا

Tafsir:

"Indeed, these people love the fleeting (world) and leave behind them a heavy Day."

Maturidi explains:

- The disbelievers are criticised for loving *al-ʿājilah* — the immediate, fleeting dunya.
- They neglect and "leave behind" the *yawm thaqīl* — the weighty, burdensome Day of Judgment.

Maturidi's insights:

- Maturidi highlights the sharp contrast: the righteous endure hardship at night in remembrance, while the deniers chase fleeting pleasures and ignore the Hereafter.
- The description of the Day as *thaqīl* (heavy) points to its seriousness — unbearable, crushing in its severity.
- He notes the irony: they "leave it behind" in thought, but in reality it lies ahead, inevitably awaiting them.
- For him, this verse diagnoses the disease of the heart: love of immediacy blinds man to permanence. This is why Qur'an calls dunya ʿājilah — rushing, deceptive, gone in an instant.
- Thus, the believer is reminded: do not be deceived by the quick glitter of dunya; what awaits is far weightier and more lasting.

Surah al-Insān – Verse 28

Arabic:

نَّحْنُ خَلَقْنَـٰهُمْ وَشَدَدْنَآ أَسْرَهُمْ ۖ وَإِذَا شِئْنَا بَدَّلْنَآ أَمْثَـٰلَهُمْ تَبْدِيلًا

Tafsir:
"We created them and strengthened their form; and if We willed, We could replace them with others like them entirely."

Maturidi explains:

- Allah reminds the arrogant of their true nature: He created them, gave them strength, and holds power to replace them if He wills.
- *Asharahum* (their bonds) refers to the firm structure of their bodies — bones, joints, and strength.

Maturidi's insights:

- Maturidi stresses the futility of arrogance: the very body they boast of is fashioned and sustained by Allah.
- The reminder of replacement (*tabdīl*) exposes human dispensability: if they deny, Allah can replace them with others who believe.
- This rebukes Quraysh pride in their lineage and numbers — they were not indispensable, nor irreplaceable.
- For him, the verse points to both divine power and divine justice: man's existence is dependent, fragile, and subject to Allah's will — therefore he must not rebel but submit.

Surah al-Insān – Verse 29

Arabic:
إِنَّ هَٰذِهِۦ تَذْكِرَةٌ ۖ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ سَبِيلًا

Tafsir:

"Indeed, this is a reminder. So whoever wills may take a path to his Lord."

Maturidi explains:

- The Qur'an here is described as a *tadhkirah* (reminder). It does not compel but calls humans back to truth.
- Man is addressed as a free moral agent: *whoever wills* can adopt a path leading to his Lord.

Maturidi's insights:

- Maturidi stresses the balance of divine wisdom: guidance is shown, but man must willfully take it. This affirms **human responsibility**.
- He interprets *sabeel* (path) as faith, obedience, and righteous action — the route that leads to Allah's pleasure.
- By calling the Qur'an a reminder, the verse shows that humans are not ignorant of truth — they already have reason and fitrah (innate disposition); revelation comes as reinforcement.
- For him, this verse cuts off excuses: man cannot claim he was abandoned without knowledge, since both reason and revelation guide him toward Allah.

Surah al-Insān – Verse 30

Arabic:

وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا

Tafsir:
"But you do not will, except that Allah wills. Indeed, Allah is All-Knowing, All-Wise."

Maturidi explains:

- After affirming man's will (v. 29), this verse places it within the framework of Allah's supreme will.
- Human choice is real, but it operates under Allah's knowledge and decree.
- Allah's will is always coupled with His wisdom and knowledge.

Maturidi's insights:

- Maturidi highlights the harmony: humans have *ikhtiyār* (choice), but the power and existence of their choices are created by Allah. This avoids both extremes:
    - The **Jabriyya** (who deny free will).
    - The **Muʿtazila** (who claim man creates his own actions independently).
- By coupling Allah's will with His attributes *ʿAlīm* (All-Knowing) and *Ḥakīm* (All-Wise), the verse assures believers that divine decree is never arbitrary.
- For him, this verse demonstrates the Qur'an's balance: accountability is real, yet ultimate sovereignty belongs to Allah alone.

Maturidi's Commentary

Human Will under Divine Will:

- The verse teaches: *"wa mā tashāʾūna illā an yashāʾa Allāh"* — "you do not will except that Allah wills."
- Maturidi explains that this verse affirms Allah's absolute sovereignty: the will of creation operates **only within the scope of Allah's will**.
- It does not mean human will is negated, but that it is **contingent** on Allah's creative will (*mashīʾah*).

Balance of Power and Responsibility:

- Unlike the Jabriyya (fatalists), Maturidi does not read this verse as denying human choice.
- Unlike the Muʿtazila, he does not believe humans independently create their actions.
- Instead, he holds to his doctrine of **kasb (acquisition):**
- Allah creates the act.
- Humans acquire it through intention and choice, thus becoming responsible.

The Role of Allah's Knowledge and Wisdom:

- The verse ends with: *"inn Allāha kāna ʿalīman ḥakīman"* — "Indeed, Allah is All-Knowing, All-Wise."
- This signals that divine will is not arbitrary:
- ʿ**Alīm (All-Knowing):** Allah knows what His servants do, their intentions and outcomes.

- **Ḥakīm (All-Wise):** His decree is rooted in wisdom, even if humans cannot perceive it.

Theological Implications:

- This verse refutes arrogance: humans cannot act independently of Allah's will.
- It also refutes despair: Allah's will is wise and purposeful, not random compulsion.
- For Maturidi, this verse is central in upholding *tawḥīd*: all power belongs to Allah, yet human responsibility is real because Allah has granted them capacity (*qudrah*) and choice (*ikhtiyār*).

Lesson:

- Believers should submit their will to Allah's will, striving in obedience but recognizing ultimate dependence on Him.
- Accountability remains, for Allah has given capacity; yet success (*tawfīq*) is by His will and mercy.

Maturidi's Extended Commentary

1. Affirmation of Human Will (*Mashīʾah*)

- The verse begins with *"wa mā tashāʾūn"* — "you do not will."
- For Māturīdī, this implies that humans do in fact will; otherwise, there would be nothing for Allah's will to encompass.

- The Qur'an consistently addresses humans with commands (*ṣallū, āmintū, anfiquū*) and prohibitions (*lā taqrabū, lā taʿmalū*). This would be irrational if humans lacked real choice.
- Thus, humans possess ikhtiyār (choice) and qudrah (capacity), given to them by Allah.

2. Human Will is Real but Contingent

- The key phrase: *"illā an yashāʾa Allāh"* — "except that Allah wills."
- Māturīdī explains: human will exists, but only within the greater framework of Allah's will.
- If Allah had not created humans, their faculties, or their circumstances, they could not will anything.
- Even the act of willing (*irādah*) is a created event, sustained by Allah at every moment.
- Thus:
    - Human will is not negated (against the Jabriyya).
    - Nor is it independent (against the Muʿtazila).
    - It is real, but it is *dependent* and *subordinate*.

3. Against the Jabriyya (Extreme Fatalists)

- The Jabriyya argued humans have no will or action at all — they are like leaves in the wind, compelled in every respect.
- Māturīdī rejects this for several reasons:
    - The Qur'an ascribes actions to humans: *"Lahā mā kasabat wa ʿalayhā mā iktasabat"* (2:286).

- Accountability, reward, and punishment lose meaning if humans are mere automatons.
- It would imply injustice from Allah, which contradicts His perfection.

- Thus, Māturīdī insists: humans are genuine agents who intend and choose, even though their power is derivative.

4. Against the Muʿtazila (Human Independence)

- The Muʿtazila, reacting to fatalism, claimed humans are the creators of their own acts.
- They argued this was necessary to preserve divine justice, since punishing people for acts Allah created would (in their reasoning) be unjust.
- Māturīdī rejects this, because:
  - If humans could *create* acts, that would make them rivals to Allah in creative power, violating *tawḥīd*.
  - The Qur'an states: *"Allāhu khāliq kulli shayʾ"* (39:62) — Allah is the Creator of all things. No exception is given for human acts.
  - Human creation is impossible, because creation (*takwīn*) is an eternal attribute of Allah alone.

5. Doctrine of *Kasb* (Acquisition)

- **Māturīdī's solution is *kasb* — "acquisition."**
- **The structure is:**
  - Allah creates the act itself, bringing it into existence.

    - The human intends and chooses it, thereby "acquiring" responsibility.
    - For example, a person decides to give sadaqah (charity). The decision (*irādah*) is theirs. The act of handing over coins is created by Allah. The reward belongs to the human for choosing obedience.
    - If a person decides to steal, the same: the act's existence is created by Allah, but the responsibility is the human's for choosing sin.
- **This preserves:**
    - Allah's exclusive creative power.
    - Human accountability through intention and choice.

6. Allah's Knowledge and Wisdom

- The verse concludes: *"Inna Allāha kāna ʿalīman ḥakīman"*.
- **Māturīdī reads this as crucial:**
    - Allah's will is tied to His perfect knowledge (*ʿilm*) and wisdom (*ḥikmah*).
    - He does not will randomly, nor compel injustice.
    - The granting of free will to humans itself is an act of divine wisdom — a test (*ibtilāʾ*) to distinguish the grateful from the ungrateful.

7. Practical Consequences

- Humility: The believer cannot boast of good deeds, since the capacity and success (*tawfīq*) were by Allah's will.

- Responsibility: The sinner cannot excuse himself with "Allah willed it," since he truly chose and intended the act.
- Balance of Hope and Fear: The servant strives in obedience, relying on Allah for acceptance, and fears falling into sin while seeking His aid.

8. Māturīdī's Middle Path

- Not Jabriyya: Humans are not helpless puppets.
- Not Muʿtazila: Humans are not independent creators.
- Instead: Humans possess real will and choice, but it is granted, sustained, and encompassed by Allah's eternal will.

Lesson

- The verse crystallizes the Māturīdī understanding:
    - You truly will.
    - But your will itself is an act Allah has willed into existence.
    - This dependence both humbles you before Allah and holds you accountable for how you use your freedom.

In sum: For Māturīdī, *"wa mā tashāʾūna illā an yashāʾa Allāh"* affirms that human free will is real, but entirely dependent upon Allah's will — ensuring both divine omnipotence and human responsibility remain intact.

Surah al-Insān – Verse 31

Arabic:

يُدۡخِلُ مَن يَشَآءُ فِي رَحۡمَتِهِۦۚ وَٱلظَّٰلِمِينَ أَعَدَّ لَهُمۡ عَذَابًا أَلِيمًا

Tafsir:

"He admits whom He wills into His mercy; but for the wrongdoers He has prepared a painful punishment."

Maturidi explains:

- The surah concludes by showing the outcome of divine will:
    - Those whom Allah wills are embraced in His *raḥmah* — faith, guidance, forgiveness, and Paradise.
    - For the *ẓālimīn* (wrongdoers, rejecters), a painful torment is prepared.

Maturidi's insights:

- Maturidi clarifies that Allah's will does not wrong anyone: He grants mercy to those who seek it through faith and obedience, and He punishes only those who wrong themselves by denial and rebellion.
- The term *raḥmah* here is comprehensive — it covers both worldly guidance and eternal bliss.
- He notes that calling the disbelievers *ẓālimīn* emphasises that kufr is not mere ignorance but injustice: they wrong themselves, creation, and truth itself.
- For him, this verse ties together the whole surah: man was created from nothing (v. 1), tested with faculties (v. 2), guided to the path

(v. 3). If he chooses gratitude, Allah admits him to mercy; if he chooses denial, punishment awaits.

Lessons:

- **Origin proves resurrection:** man was once nothing, then created; the same Creator can resurrect.
- **Life is a test:** faculties of reason and senses justify accountability.
- **Free will under divine sovereignty:** humans choose, but within Allah's wisdom and will.
- **True righteousness:** sincerity to Allah, compassion to creation, patience in hardship.
- **Paradise as honour:** more than material delights, it is dignity, radiance, and Allah's personal acceptance.
- **Hell as humiliation:** chains and fire reflect the arrogance of denial.
- **Ultimate contrast:** the disbeliever clings to the fleeting, the believer strives with patience for the eternal.

Surah al-Insān teaches that man, once nothing, is honoured with faculties and guidance, tested between gratitude and ingratitude. The ungrateful face chains and fire; the righteous are honoured with Paradise, shade, fruit, silk, and above all, nearness to Allah. Through patience, sincerity, and compassion, their effort is acknowledged and rewarded. The surah closes by uniting divine sovereignty and human accountability — mercy awaits those who choose the path to their Lord, and punishment awaits those who turn away.

Surah al-Mursalāt – Verse 1

Arabic:
وَٱلْمُرْسَلَٰتِ عُرْفًا

Tafsir:
"By those sent forth in succession."

Maturidi explains:

- The opening is an oath: Allah swears *by the ones sent forth* (*al-mursalāt*), which are generally interpreted as **winds** or **angels**.
- *ʿUrfan* can mean "in succession" (one after another, like waves or ranks) or "with gentleness."

Maturidi's insights:

- Maturidi notes that both interpretations (winds and angels) are valid and complementary:
    - **Winds**: sent successively by Allah — sometimes gentle, sometimes violent, always purposeful.
    - **Angels**: dispatched in succession with divine commands, bringing revelation, mercy, or punishment.
- The oath emphasises **order in creation**: whether in nature (winds) or in the unseen (angels), everything is dispatched by Allah with precision.
- He stresses that this opening confronts those who deny resurrection: the same power that sends winds and angels in order will also send forth the great upheaval of the Last Day.

Surah al-Mursalāt – Verse 2

Arabic:

فَٱلۡعَٰصِفَٰتِ عَصۡفٗا

Tafsir:

"And by the raging winds that blow violently."

Maturidi explains:

- The oath continues: now the winds (or angels) are described as *ʿāṣifāt*, blowing with force, carrying irresistible power.
- It highlights the destructive side of nature, under Allah's control.

Maturidi's insights:

- Maturidi underlines the contrast: winds are sometimes gentle (v. 1), sometimes violent (v. 2). Both states are under Allah's command.
- For him, this dual imagery shows that Allah's decree is not bound to one mode — He brings mercy or destruction as He wills.
- He draws a parallel with revelation: to some it brings guidance and peace, to others warning and terror.
- This oath builds toward the theme of the surah — just as winds obey Allah without resistance, so too will mankind face His irresistible command on the Day of Judgment.

Surah al-Mursalāt – Verse 3

Arabic:
وَٱلنَّٰشِرَٰتِ نَشْرًا

Tafsir:
"And by those that spread widely."

Maturidi explains:

- *Nāshirāt* can refer again to winds — spreading clouds, rain, and life across the earth.
- Or it can refer to angels — spreading revelation, mercy, or carrying out Allah's decrees.

Maturidi's insights:

- Maturidi points to the purposeful spreading: winds scatter seeds, bring rain, revive dead land; angels spread revelation and guidance to revive dead hearts.
- He stresses that this is a **proof of resurrection**: just as lifeless earth is revived by winds and rain, dead mankind will be revived by Allah's command.
- The succession of oaths shows a pattern: creation (winds, clouds, angels) obeys perfectly, bringing both life and death — so why do humans resist Allah's decree?

Surah al-Mursalāt – Verse 4

Arabic:
فَٱلْفَٰرِقَٰتِ فَرْقًا

Tafsir:
"And by those who distinguish distinctly."

Maturidi explains:

- *Fāriqāt* may refer to the angels who separate truth from falsehood through revelation, or winds that divide clouds and spread them.
- Both reflect Allah's will in differentiating and clarifying.

Maturidi's insights:

- Maturidi stresses the role of angels in revelation: they bring down guidance that separates belief from disbelief, right from wrong.
- He also notes the symbolic link with nature: winds that divide clouds and bring rain are like revelation that divides truth from falsehood.
- For him, the point is that Allah's creation functions with clarity and distinction — there is no chaos. Likewise, the Day of Judgment will separate people with complete precision, leaving no confusion.

Surah al-Mursalāt – Verse 5

Arabic:
فَٱلْمُلْقِيَٰتِ ذِكْرًا

Tafsir:
"And by those who deliver the Reminder."

Maturidi explains:

- These are the angels who bring down the *dhikr* — revelation, admonition, the Qur'an itself.
- Their task is to deliver Allah's message to mankind.

Maturidi's insights:

- Maturidi highlights the consistency: the same angels who deliver life-giving revelation are witnesses to man's response, whether gratitude or denial.
- The oaths culminate here: winds bring rain, angels bring revelation — both are life-giving, both undeniable. Yet man accepts one (rain) and denies the other (revelation).
- This exposes human contradiction: he benefits from physical sustenance but rejects spiritual sustenance.
- For Maturidi, this oath links directly to the surah's purpose — to prove resurrection and accountability through undeniable signs of order and obedience in creation.

Surah al-Mursalāt – Verse 6

Arabic:
عُذْرًا أَوْ نُذْرًا

Tafsir:
"As an excuse or a warning."

Maturidi explains:

- The purpose of revelation (delivered by the angels) is either to remove excuse (*ʿudhran*) or to serve as warning (*nudhuran*).
- People can no longer claim ignorance — revelation clarifies truth and warns of consequences.

Maturidi's insights:

- Maturidi stresses divine justice: Allah does not punish without first sending reminders. Revelation removes every excuse.
- Those who believe find in revelation their *ʿudhr* (excuse before Allah, proof of obedience). Those who reject face *nudhūr* (warning fulfilled).
- He notes that this reflects Allah's mercy and fairness: man is never left abandoned; the truth reaches him clearly. His fate is determined by how he responds.

Surah al-Mursalāt – Verse 7

Arabic:

إِنَّمَا تُوعَدُونَ لَوَاقِعٌ

Tafsir:

"Indeed, what you are promised will surely occur."

Maturidi explains:

- After the series of oaths (vv. 1–6), the conclusion is declared: the promise of resurrection and judgment is a **certainty**.

- *Lawāqiʿ* means it will surely fall, happen, and come to pass without delay or prevention.

Maturidi's insights:

- Maturidi stresses that the oaths by winds, angels, and revelation were not ornamental — they build to this point: the Day of Judgment is as inevitable as the forces of nature and the descent of revelation.
- He points out that *tuʿadūna* ("what you are promised") is left general — it includes resurrection, reckoning, reward, and punishment.
- For him, this verse directly confronts the deniers of Quraysh: the same Lord who controls winds and angels, and who sent the Qur'an, will certainly bring about what He promised.
- He explains that the certainty of *lawāqiʿ* removes all ambiguity: denial is not a matter of "maybe" or "perhaps" but pure arrogance.

Surah al-Mursalāt – Verse 8

Arabic:

فَإِذَا ٱلنُّجُومُ طُمِسَتْ

Tafsir:

"So when the stars are blotted out."

Maturidi explains:

- The surah now describes the cosmic events of the Last Day.

- *Ṭumiṣat* means erased, extinguished, darkened — the stars lose their light and vanish.

Maturidi's insights:

- Maturidi highlights that the stars, which people relied upon for navigation and beauty, will disappear entirely.
- This dismantles one of Quraysh's false securities: they thought the heavens eternal, but the signs they trusted will vanish.
- He notes that the image of stars being wiped out mirrors the wiping out of worldly illusions: nothing remains of what man clung to.
- For him, this is evidence that the cosmic order itself submits to Allah — the stars that guided sailors will themselves be extinguished at His command.

Surah al-Mursalāt – Verse 9

Arabic:

وَإِذَا ٱلسَّمَآءُ فُرِجَتْ

Tafsir:

"And when the sky is torn open."

Maturidi explains:

- The firm canopy of the sky will be split, rent apart.
- *Furijat* suggests being opened wide, no longer holding its protective order.

Maturidi's insights:

- Maturidi stresses the terrifying reversal: the sky, once a sign of stability and shelter, becomes unstable and shattered.
- He connects this with other verses (69:16, 82:1) where the sky cracks, folds, or is peeled back — all showing that nothing in creation is eternal except Allah.
- For him, the opening of the heavens also symbolises the unveiling of hidden realities: the unseen becomes seen, angels descend, and the truth is exposed.
- The verse is meant to shake the listener: the greatest of visible structures will collapse, so how can man feel secure in his own denial?

Surah al-Mursalāt – Verse 10

Arabic:

وَإِذَا ٱلْجِبَالُ نُسِفَتْ

Tafsir:

"And when the mountains are blown away."

Maturidi explains:

- The mountains, symbols of permanence and strength, will be uprooted, pulverised, and scattered like dust.
- *Nusifat* means blasted away, reduced to nothing.

Maturidi's insights:

- Maturidi notes the deliberate contrast: man saw mountains as immovable fortresses, yet on that Day they will vanish like smoke.
- This demolishes Quraysh pride in their rocky strongholds and the illusion that geography could protect them.
- He emphasises the theological point: the most solid and enduring things in creation are fragile before Allah's command.
- For him, the destruction of mountains confirms resurrection: if the earth's anchors are erased, then raising man is no difficulty at all.

Surah al-Mursalāt – Verse 11

Arabic:
وَإِذَا ٱلرُّسُلُ أُقِّتَتْ

Tafsir:
"And when the messengers are given their time."

Maturidi explains:

- On that Day, all prophets and messengers will be gathered at an appointed time for testimony.
- Their mission will be reviewed, and their communities judged by the message they delivered.

Maturidi's insights:

- Maturidi stresses that this highlights divine justice: before nations are judged, their messengers testify that the message was conveyed clearly.

- This verse rebukes disbelievers who claimed “we were not warned” — the testimony of messengers silences such excuses.
- He notes that the gathering of messengers also reflects their honour: they are united before Allah as witnesses of truth, in contrast to the nations who denied them.
- For him, the mention of messengers shows the continuity of revelation: resurrection is not a new claim but the culmination of every prophetic call.

Surah al-Mursalāt – Verse 12

Arabic:
لِأَيِّ يَوْمٍ أُجِّلَتْ

Tafsir:
"For what Day have they been appointed?"

Maturidi explains:

- A rhetorical question: for which Day are the messengers and mankind gathered?
- The question invites reflection and suspense before the answer.

Maturidi’s insights:

- Maturidi stresses the rhetorical power: by asking, the Qur’an draws attention and deepens awe.
- It reminds the listener that this is not a matter of imagination but of appointment — a fixed decree, already determined.

- He links this to divine wisdom: Allah delays judgment not from weakness but from mercy and precision, gathering all deeds and witnesses before the appointed Day.

Surah al-Mursalāt – Verse 13

Arabic:
لِيَوْمِ ٱلْفَصْلِ

Tafsir:
"For the Day of Decision."

Maturidi explains:

- The answer: all are gathered for *Yawm al-Faṣl* — the Day when truth is separated from falsehood, the righteous from the wicked.
- It is the decisive Day, when every dispute is settled by Allah.

Maturidi's insights:

- Maturidi emphasises that *faṣl* means final judgment, complete separation, leaving no ambiguity.
- In dunya, falsehood often appeared mixed with truth, oppressors triumphed over the weak, liars obscured clarity. On that Day, Allah unveils all and separates with absolute justice.
- He notes that calling it "Day of Decision" reassures believers: injustices will not remain unresolved.
- For him, this name also rebukes deniers: they mocked the Day as fantasy, but it is the ultimate reality where every argument ends.

Surah al-Mursalāt – Verse 14

Arabic:

وَمَآ أَدْرَىٰكَ مَا يَوْمُ ٱلْفَصْلِ

Tafsir:

"And what will make you know what the Day of Decision is?"

Maturidi explains:

- This rhetorical question intensifies the gravity of the Day of Judgment.
- It signals that its reality surpasses human comprehension — only Allah can describe it adequately.

Maturidi's insights:

- Maturidi stresses that such phrases (*wa mā adrāka*) are meant to magnify awe and prevent belittling.
- Just as Hell cannot be imagined fully, the terror and justice of the Day of Faṣl cannot be grasped without divine revelation.
- He notes that the repetition of reminders about this Day (vv. 12–14) is intentional — since it is the very truth that disbelievers denied, Allah emphasises it with rhetorical force.
- For him, the verse also teaches humility: reason can recognise the certainty of resurrection, but only revelation unveils its details.

Surah al-Mursalāt – Verse 15

Arabic:
وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ

Tafsir:
"Woe that Day to the deniers."

Maturidi explains:

- A refrain begins here, repeated throughout the surah.
- It is a declaration of doom against those who denied revelation and mocked the Hereafter.

Maturidi's insights:

- Maturidi stresses the function of this refrain:
    - It punctuates each scene of the surah.
    - It reinforces that denial has one consistent outcome — destruction.
- He notes that *wayl* signifies not just woe but complete ruin, a fate of disgrace and torment.
- The repetition reflects the repeated warnings prophets brought in dunya — ignored by the deniers. In ākhirah, the warning becomes a verdict.
- For him, this verse also illustrates Allah's justice: after showing cosmic signs, proofs, and testimonies, the only fitting conclusion for mockery and arrogance is *wayl*.

Surah al-Mursalāt – Verse 16

Arabic:
أَلَمْ نُهْلِكِ ٱلْأَوَّلِينَ

Tafsir:
"Did We not destroy the former peoples?"

Maturidi explains:

- Allah reminds Quraysh of past nations who denied messengers and were destroyed.
- Their fate is proof that denial consistently leads to ruin.

Maturidi's insights:

- Maturidi notes the rhetorical question: it confronts deniers with historical evidence. They knew of ʿĀd, Thamūd, Pharaoh, and others.
- Their destruction in dunya is a prelude to the greater destruction in ākhirah.
- He stresses that this rebukes Quraysh arrogance: they thought themselves immune, but history shows Allah's punishment spares no arrogant nation.
- For him, this verse teaches that disbelief is not new — its pattern is ancient, and its outcome always the same.

Surah al-Mursalāt – Verse 17

Arabic:

ثُمَّ نُتۡبِعُهُمُ ٱلۡـَٔاخِرِينَ

Tafsir:

"Then We will follow them with the later ones."

Maturidi explains:

- Just as the earlier deniers were destroyed, the later deniers will meet the same fate.
- Allah's justice applies to all ages and nations.

Maturidi's insights:

- Maturidi stresses the universality of divine justice: destruction is not confined to ancient peoples. Every nation that persists in denial faces the same end.
- This verse is a direct warning to Quraysh: they are not exempt; they are simply next in line if they continue in arrogance.
- He notes the pairing of former and later nations underscores continuity: denial and its consequence repeat across history.
- For him, this verse illustrates Allah's consistency: truth is always vindicated, denial is always punished, whether sooner (in dunya) or later (in ākhirah).

Surah al-Mursalāt – Verse 18

Arabic:
كَذَٰلِكَ نَفْعَلُ بِٱلْمُجْرِمِينَ

Tafsir:
"Thus do We deal with the criminals."

Maturidi explains:

- This is the general principle: Allah's dealing with deniers is not arbitrary but a fixed law — the fate of past nations applies to all criminals who rebel against truth.

Maturidi's insights:

- Maturidi stresses that *mujrimīn* (criminals) refers specifically to those who cut themselves off from truth by deliberate denial.
- Their destruction is not a one-time event but a divine sunnah (pattern) repeated throughout history.
- He points out that by using "criminals," the Qur'an reframes kufr as moral crime, not mere intellectual doubt.
- For him, this verse underlines divine justice: Allah's treatment is consistent and fair; the guilty receive what they earned.

Surah al-Mursalāt – Verse 19

Arabic:
وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ

Tafsir:
"Woe that Day to the deniers."

Maturidi explains:

- The refrain returns, after the reminder of past nations' destruction, to emphasise that Quraysh will face the same doom.

Maturidi's insights:

- Maturidi stresses that repetition here has pedagogical force: just as past peoples met their end, so too will the present deniers.
- Each recurrence of *wayl* builds rhythm, drilling into the listener the certainty of doom for deniers.
- For him, the repetition also mirrors human stubbornness: because deniers repeat their arrogance, the Qur'an repeats the verdict against them.

Surah al-Mursalāt – Verse 20

Arabic:
أَلَمْ نَخْلُقكُّم مِّن مَّآءٍ مَّهِينٍۢ

Tafsir:
"Did We not create you from a despised fluid?"

Maturidi explains:

- The surah now turns from historical proofs (destruction of past nations) to **personal proof**: man's own origin.

- He was created from *māʾ mahīn* — a lowly, insignificant fluid (semen).

Maturidi's insights:

- Maturidi stresses the irony: the arrogant denier, who mocks resurrection, was himself once nothing but a humble fluid.
- The verse is a rational argument: if Allah could create life from such a base origin, then surely resurrection is within His power.
- He often notes the Qur'an's use of beginnings to prove endings — the One who starts creation can re-create it (cf. 36:79).
- For him, this verse humbles human pride: remembering one's origin is the antidote to arrogance and denial.

Surah al-Mursalāt – Verse 21

Arabic:

فَجَعَلْنَـٰهُ فِى قَرَارٍ مَّكِينٍ

Tafsir:

"Then We placed it in a secure resting place."

Maturidi explains:

- The fluid was placed in the womb (*qarār makīn*) — a protected, stable dwelling designed for nurturing life.

Maturidi's insights:

- Maturidi highlights Allah's wisdom: the womb is perfectly designed as a safe chamber, shielding the embryo from harm.
- This demonstrates divine providence: from weakness and fragility, Allah provides care and protection until life is ready to emerge.
- For him, this verse refutes the materialist claim that creation is random. The precision of the womb testifies to intentional design.
- He stresses that reflection on embryonic development is proof that the Creator who shaped man in hidden stages can surely resurrect him after death.

Surah al-Mursalāt – Verse 22

Arabic:
إِلَىٰ قَدَرٍ مَّعْلُومٍ

Tafsir:
"For an appointed measure."

Maturidi explains:

- The embryo remains in the womb for a fixed period, neither random nor endless.
- This *qadar maʿlūm* (appointed measure) shows that every stage of life is governed by Allah's decree.

Maturidi's insights:

- Maturidi stresses that life unfolds in limits set by Allah: conception, gestation, birth, growth, and death all occur at appointed times.
- This precision in worldly life guarantees the precision of resurrection. The same decree that fixes life's stages fixes the Day of Judgment.
- He notes that this rebukes disbelievers who claimed resurrection uncertain: if Allah already controls time-bound processes in the womb, how can He not control the time of resurrection?
- For him, this verse also teaches humility: humans live within divinely set limits — they are not masters of time but subjects of decree.

Surah al-Mursalāt – Verse 23

Arabic:

فَقَدَرْنَا فَنِعْمَ ٱلْقَـٰدِرُونَ

Tafsir:

"And We determined it, and excellent are We in determination."

Maturidi explains:

- Allah declares that every stage of man's creation was by deliberate determination (*qaddarnā*).
- He praises His own act: truly, Allah is the best of determiners, precise in every aspect of creation.

Maturidi's insights:

- Maturidi highlights Allah's perfect power and wisdom: nothing in creation is by accident — proportions, faculties, lifespan, and destinies are all decreed.
- This verse reinforces a central point of his theology: divine *qadar* (decree) governs all, yet it is wise and purposeful, not arbitrary.
- He notes that this humbles man twice over: in his origin (a drop of fluid) and in his destiny (a decree he cannot escape).
- For him, the verse is also argumentative: if Allah determines creation so perfectly at the beginning, then resurrection is simply the continuation of His perfect decree.

Surah al-Mursalāt – Verse 24

Arabic:
وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ

Tafsir:
"Woe that Day to the deniers."

Maturidi explains:

- The refrain returns after the proof from man's creation.
- Those who deny resurrection despite evidence from their own origin are condemned to destruction.

Maturidi's insights:

- Maturidi stresses that each return of *wayl* matches a proof just given:

    - Past nations destroyed (vv. 16–19).
    - Man's origin as lowly fluid (vv. 20–23).
- Despite such clear signs, deniers persist — therefore their doom is certain.
- For him, this refrain functions as both **curse and certainty**: a pronouncement that divine justice will fall without fail.

Surah al-Mursalāt – Verse 25

Arabic:
أَلَمْ نَجْعَلِ ٱلْأَرْضَ كِفَاتًا

Tafsir:
"Did We not make the earth a receptacle?"

Maturidi explains:

- *Kifātan* means a container, a gatherer, something that holds and encompasses.
- The earth gathers and sustains the living, and it also gathers and contains the dead in their graves.

Maturidi's insights:

- Maturidi stresses the dual function of the earth:
    - For the living, it provides sustenance, shelter, and space to dwell.

    - For the dead, it serves as their resting place until resurrection.
- He notes that this proves divine wisdom: the same earth that nurtures life also receives death — showing continuity in Allah's plan.
- For him, this is a rational argument for resurrection: the One who gathers man in life and gathers him again in death will gather him once more on the Day of Judgment.

Surah al-Mursalāt – Verse 26

Arabic:
أَحْيَآءً وَأَمْوَٰتًا

Tafsir:
"The living and the dead."

Maturidi explains:

- This clarifies *kifātan*: the earth holds both the living above and the dead within.
- It is a universal receptacle for all mankind.

Maturidi's insights:

- Maturidi stresses that this shows divine order: life and death are not chaotic but contained within Allah's system.
- He points out the lesson for the arrogant: the same earth they walk upon in pride will one day cover them in burial.

- For him, the verse reminds man that he never leaves Allah's decree — whether alive or dead, he remains within the grasp of the Creator.

Surah al-Mursalāt – Verse 27

Arabic:

وَجَعَلْنَا فِيهَا رَوَاسِيَ شَامِخَاتٍ وَأَسْقَيْنَاكُم مَّاءً فُرَاتًا

Tafsir:

"And We placed therein lofty, firm mountains, and gave you to drink sweet water."

Maturidi explains:

- The earth is further adorned with *rawāsī shāmikhāt* — towering, stabilising mountains.
- Allah also provides *māʾ furāt* — fresh, sweet water to sustain life.

Maturidi's insights:

- Maturidi stresses that these natural features are signs of divine providence:
    - Mountains anchor the earth, protecting it from upheaval.
    - Fresh water sustains life — a gift no human can create.
- He points out that these blessings, so essential for life, are proofs of resurrection: the One who provides such care in dunya will not abandon man in ākhirah.

- For him, this verse also rebukes ingratitude: the deniers enjoy mountains and water daily, yet deny the Giver who sustains them.

Surah al-Mursalāt – Verse 28

Arabic:
وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ

Tafsir:
"Woe that Day to the deniers."

Maturidi explains:

- The refrain returns, this time after the reminder of earthly blessings.
- Those who enjoy mountains, water, and sustenance yet deny the Hereafter are condemned to woe.

Maturidi's insights:

- Maturidi stresses that denial is not due to lack of evidence — the very earth beneath them, the water they drink, and the mountains they admire all testify to Allah's power.
- The repetition of *wayl* after each proof exposes their stubbornness: signs surround them, yet they choose arrogance.
- For him, this verse captures divine justice: ingratitude to blessings becomes proof against them on the Day of Decision.

Surah al-Mursalāt – Verse 29

Arabic:
ٱنطَلِقُوٓاْ إِلَىٰ مَا كُنتُم بِهِۦ تُكَذِّبُونَ

Tafsir:
"Proceed to that which you used to deny."

Maturidi explains:

- On the Day of Judgment, the deniers will be commanded: go forward into the very punishment you mocked and denied.
- Their denial in dunya becomes their fate in ākhirah.

Maturidi's insights:

- Maturidi stresses the irony: those who ridiculed resurrection are now driven into it. Their mockery becomes the evidence against them.
- The command *inṭaliqū* (proceed, march) implies force and humiliation — they are driven like captives to their doom.
- He notes the Qur'an's style: punishment is not abstract, but tied directly to their crime. They denied Hell; now they are told to "go to it."
- For him, this verse reflects divine justice: every denial returns to the denier as their own destiny.

Surah al-Mursalāt – Verse 30

Arabic:

ٱنطَلِقُوٓاْ إِلَىٰ ظِلٍّ ذِى ثَلَٰثِ شُعَبٍ

Tafsir:

"Proceed to a shadow of three columns."

Maturidi explains:

- The command continues: they are driven to a "shadow" that has three branches or columns.
- This is not cooling shade but the smoke of Hell, rising in three pillars.

Maturidi's insights:

- Maturidi highlights the bitter mockery: they sought shade and comfort in dunya, but in ākhirah their "shade" is the smoke of fire.
- The image of three columns suggests vastness — smoke rising high, splitting in three directions, engulfing them completely.
- He notes the Qur'an's deliberate use of "shade" here: it is familiar, normally associated with relief, but turned into horror, showing how denial corrupts even blessings.
- For him, this verse exposes the futility of worldly pride: the same people who built lofty tents and palaces now find their shelter in columns of smoke.

Surah al-Mursalāt – Verse 31

Arabic:
لَّا ظَلِيلٌ وَلَا يُغْنِى مِنَ ٱللَّهَبِ

Tafsir:
"Neither providing shade nor protecting from the flame."

Maturidi explains:

- The "shade" of Hell's smoke is clarified: it gives no coolness, no protection.
- Instead of relief, it increases torment, trapping them between suffocating smoke and blazing fire.

Maturidi's insights:

- Maturidi stresses the **total reversal**: shade is normally a mercy, but here it is a punishment.
- He notes that this highlights Allah's power to invert expectations: what people rely upon (shade, water, wealth) can become torment if they rebel.
- For him, this verse reflects the futility of false refuge: the deniers sought protection in worldly idols, lineage, or wealth, but in ākhirah they find only empty shadows that cannot save them from flame.

Surah al-Mursalāt – Verse 32

Arabic:

إِنَّهَا تَرْمِى بِشَرَرٍ كَٱلْقَصْرِ

Tafsir:

"Indeed, it throws sparks like palaces."

Maturidi explains:

- Hell is described as hurling sparks so large they resemble towering palaces (*qaṣr*).
- This imagery magnifies the intensity of the fire's fury.

Maturidi's insights:

- Maturidi stresses the terrifying scale: these are not small sparks but immense flaming masses, like castles hurled upon them.
- He points out the irony: in dunya, they built palaces in arrogance; in ākhirah, sparks the size of palaces rain down upon them.
- For him, this verse shows the **poetic justice** of divine punishment: the objects of pride in dunya become images of doom in ākhirah.

Surah al-Mursalāt – Verse 33

Arabic:

كَأَنَّهُۥ جِمَٰلَتٌ صُفْرٌ

Tafsir:

"As if they were yellowish-black camels."

Maturidi explains:

- The sparks are likened to *jimālat ṣufr* — large, yellow-black camels.
- The image draws on familiarity: to the Arabs, camels were massive, awe-inspiring creatures.

Maturidi's insights:

- Maturidi highlights the Qur'an's choice of simile: sparks are compared to camels because of their size, colour, and movement.
- To an Arab listener, the picture is vivid — great sparks leaping like herds of camels, unstoppable and overwhelming.
- He notes the progression: sparks first described as palaces (grand size), then as camels (dynamic, terrifying movement).
- For him, this verse exemplifies Qur'anic pedagogy: it translates unseen horror into familiar imagery, making the threat unforgettable.

Surah al-Mursalāt – Verse 34

Arabic:

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ

Tafsir:

"Woe that Day to the deniers."

Maturidi explains:

- The refrain returns, now after the terrifying imagery of Hell's fire, smoke, and sparks.

Maturidi's insights:

- Maturidi stresses that after such vivid signs, denial is sheer arrogance.
- Each return of *wayl* marks a new angle of proof: cosmic, historical, personal, earthly, and now eschatological.
- For him, this refrain hammers the certainty of doom — no denier can escape, for every realm of creation testifies against him.

Surah al-Mursalāt – Verse 35

Arabic:
هَٰذَا يَوْمُ لَا يَنطِقُونَ

Tafsir:
"This is a Day when they will not speak."

Maturidi explains:

- On the Day of Judgment, the deniers will be struck silent.
- They will be unable to argue, excuse themselves, or dispute Allah's decree.

Maturidi's insights:

- Maturidi stresses that this silence is not contradiction of other verses where sinners speak (e.g., 23:106–108). Both are true:
    - At one stage, they are silenced by awe and terror.
    - At another, they attempt excuses — but to no avail.

- He notes that here, the emphasis is on Allah's **total authority**: when He decrees, they cannot even utter a word.
- For him, this verse exposes the irony: those who were eloquent mockers in dunya, twisting words against revelation, will stand dumb before Allah in ākhirah.

Surah al-Mursalāt – Verse 36

Arabic:

وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ

Tafsir:

"Nor will permission be given to them so they may offer excuses."

Maturidi explains:

- Not only are they silent, but they are also denied permission to present excuses.
- Their record and the testimony of creation against them make excuses pointless.

Maturidi's insights:

- Maturidi emphasises divine justice: Allah does not need their words, for their deeds, limbs, and angels already testify.
- He links this to 36:65, where Allah says: *"We seal their mouths, and their hands speak, and their feet bear witness."*

- For him, this verse reveals the futility of rhetoric on that Day: eloquence, manipulation, and lies — once tools of denial — are stripped away.
- It is a reminder that **justice in ākhirah is truth unveiled**, not courtroom argument.

Surah al-Mursalāt – Verse 37

Arabic:
وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ

Tafsir:
"Woe that Day to the deniers."

Maturidi explains:

- The refrain returns: having no voice, no permission, and no defence, their end is only ruin.

Maturidi's insights:

- Maturidi highlights the progression:
    - First, cosmic signs (vv. 7–13).
    - Then proofs from history, creation, and the earth (vv. 16–27).
    - Now, their humiliation at judgment itself.
- After each stage, the same verdict is pronounced: *wayl* (woe).
- For him, this repetition reflects both the gravity of their crime and the multiplicity of proofs they ignored.

Surah al-Mursalāt – Verse 38

Arabic:

هَٰذَا يَوْمُ ٱلْفَصْلِ جَمَعْنَٰكُمْ وَٱلْأَوَّلِينَ

Tafsir:

"This is the Day of Decision: We have gathered you and the former peoples."

Maturidi explains:

- The judgment is declared openly: this is *Yawm al-Faṣl*, the Day of Separation.
- All are gathered together — the present deniers and all former nations.

Maturidi's insights:

- Maturidi stresses the **universality of accountability**: no nation, no age, no individual escapes.
- The Qur'an places Quraysh side by side with ancient peoples — stripping away their pride in lineage or status. They are judged on the same scale.
- He notes that calling it the "Day of Decision" again underscores finality: disputes end, excuses end, truth and falsehood are separated forever.
- For him, this verse humbles man: the mighty empires and simple tribes all stand equal before Allah on that Day.

Surah al-Mursalāt – Verse 39

Arabic:

فَإِن كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ

Tafsir:

"So if you have a plan, then plan against Me."

Maturidi explains:

- A challenge is thrown at the deniers: if they think they have any scheme or power to resist judgment, let them try.
- The challenge is rhetorical — of course, they have none.

Maturidi's insights:

- Maturidi highlights the irony: in dunya, the disbelievers prided themselves on *makr* (schemes, plots) against the Prophet ﷺ and revelation.
- In ākhirah, all such plotting collapses; they cannot resist Allah even slightly.
- The verse exposes the hollowness of human arrogance: plans that seemed clever in life are revealed as useless before divine power.
- For him, this verse reinforces tawḥīd: no scheme, ally, or defence exists against Allah. The challenge is not for Allah's sake but to crush false pride.

Surah al-Mursalāt – Verse 40

Arabic:

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ

Tafsir:

"Woe that Day to the deniers."

Maturidi explains:

- The refrain falls once more, sealing the humiliation of those who schemed against revelation but are powerless before Allah.

Maturidi's insights:

- Maturidi notes the pattern: after every proof and scene — creation, blessings, history, judgment — the same conclusion is reached: *wayl* for the deniers.
- The repetition is not redundancy but a hammering verdict, building intensity and certainty.
- For him, it also mirrors revelation's function in dunya: reminders were repeated often, but the deniers mocked them. In ākhirah, the repetition is judgment, not admonition.

Surah al-Mursalāt – Verse 41

Arabic:

إِنَّ ٱلْمُتَّقِينَ فِى ظِلَـٰلٍ وَعُيُونٍ

Tafsir:

"Indeed, the righteous will be amid shade and springs."

Maturidi explains:

- After repeated warnings to the deniers, the surah turns to the destiny of the *muttaqīn* (the God-conscious).
- Their reward is described with two images:
    - *Ẓilāl* — comforting shade, the opposite of Hell's suffocating smoke.
    - *ʿUyūn* — flowing springs, the opposite of Hell's fire.

Maturidi's insights:

- Maturidi highlights the **deliberate contrast**: what the deniers lack (true shade, true water), the believers receive in abundance.
- The shade symbolises protection and relief, while the springs symbolise purity and refreshment.
- He notes that these are not minor comforts but essential human needs — showing Allah's mercy in granting both necessities and delights in their most perfected form.
- For him, this verse demonstrates divine justice: those who guarded themselves against sin in dunya are themselves guarded by comfort and mercy in ākhirah.

Surah al-Mursalāt – Verse 42

Arabic:

وَفَوَٰكِهَ مِمَّا يَشْتَهُونَ

Tafsir:

"And fruits from whatever they desire."

Maturidi explains:

- The blessings continue with fruits of every kind, freely available and perfectly suited to their wishes.

Maturidi's insights:

- Maturidi stresses the abundance and freedom: in dunya, fruits were seasonal, limited, and acquired with effort; in Jannah, they are constant and effortless.
- The phrase *mimmā yashtahūn* ("whatever they desire") highlights that Paradise matches personal longing, with no frustration or deprivation.
- He notes that this reflects Allah's intimate knowledge of His servants: their reward is not generic but tailored to their deepest wishes.
- For him, this verse underlines the generosity of Allah: Paradise is not mere survival but perfection of joy, designed by the One who knows every heart.

Surah al-Mursalāt – Verse 43

Arabic:

كُلُواْ وَٱشۡرَبُواْ هَنِيٓـَٔۢا بِمَا كُنتُمۡ تَعۡمَلُونَ

Tafsir:

"Eat and drink in satisfaction for what you used to do."

Maturidi explains:

- The righteous are addressed directly: their eating and drinking in Paradise is a reward, free of guilt or fear.
- *Hanīʾan* means wholesome, pure, without harm or regret.

Maturidi's insights:

- Maturidi stresses the personal honour: Allah Himself addresses them, legitimising their enjoyment as lawful and eternal.
- The reward is explicitly tied to their deeds — showing divine justice, yet also divine grace, since the deeds themselves were empowered by Allah.
- He contrasts this with dunya: food and drink here are mixed with toil, sickness, or want. In Jannah, they are pure delight, with no consequence but joy.
- For him, this verse illustrates divine reciprocity: those who restrained their desires in dunya now enjoy fulfilment without limit.

Surah al-Mursalāt – Verse 44

Arabic:

إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ

Tafsir:

"Indeed, thus do We reward the doers of good."

Maturidi explains:

- The pleasures of Paradise are not random but the due reward for the *muḥsinīn* — those who excelled in faith and obedience.

Maturidi's insights:

- Maturidi stresses that this verse makes the promise universal: what is described for some righteous applies to all who strive in *iḥsān*.
- *Iḥsān* is more than minimal belief; it is excellence in intention, sincerity, and action.
- He notes that this closes the description of Paradise with principle: reward corresponds to effort, but Allah multiplies it out of mercy.
- For him, this verse is both assurance and motivation: the path of iḥsān in dunya is never wasted; its fruits are eternal.

Surah al-Mursalāt – Verse 45

Arabic:

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ

Tafsir:

"Woe that Day to the deniers."

Maturidi explains:

- The refrain returns, now after the description of Paradise, to highlight the contrast: while the believers enjoy eternal bliss, the deniers face doom.

Maturidi's insights:

- Maturidi stresses that this refrain here seals the contrast: denial is not merely absence of faith but the forfeiting of eternal honour and joy.
- The repetition of *wayl* reminds that denial is an active crime — rejecting signs, blessings, and reminders despite clarity.
- For him, this verse shows the Qur'an's pedagogical method: reward and punishment are presented side by side so humans can choose with full awareness.

Surah al-Mursalāt – Verse 46

Arabic:

كُلُواْ وَتَمَتَّعُواْ قَلِيلًا إِنَّكُم مُّجْرِمُونَ

Tafsir:

"Eat and enjoy yourselves a little; indeed, you are criminals."

Maturidi explains:

- This is a sarcastic, scornful command addressed to the deniers in dunya.
- They are told: go on, eat and take pleasure now — but it is only for a short while, for you are guilty (*mujrimūn*).

Maturidi's insights:

- Maturidi highlights the bitter irony: the very pleasures they cling to in this world are fleeting, and their indulgence only seals their fate.
- He stresses that this mockery strips away their illusion of permanence: what they see as enjoyment is in fact a rope leading to doom.
- The word *mujrimūn* is central — disbelief is not neutral but a crime, cutting them off from truth and justice.
- For him, this verse rebukes not just their denial of the Hereafter but their arrogant misuse of dunya: instead of gratitude, they indulged in heedlessness.

Surah al-Mursalāt – Verse 47

Arabic:
وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ

Tafsir:
"Woe that Day to the deniers."

Maturidi explains:

- The refrain falls again — those who wasted life in fleeting enjoyment while rejecting Allah's signs are condemned to ruin.

Maturidi's insights:

- Maturidi stresses the pedagogical rhythm: every time a scene of arrogance or proof is described, it is sealed with *wayl*.

- Here, it is tied to dunya indulgence: pleasures without gratitude or obedience lead directly to destruction.
- For him, this refrain underscores divine justice: what seemed sweet in life becomes bitter in eternity.

Surah al-Mursalāt – Verse 48

Arabic:
وَإِذَا قِيلَ لَهُمُ ٱرْكَعُواْ لَا يَرْكَعُونَ

Tafsir:
"And when it is said to them, 'Bow down,' they do not bow down."

Maturidi explains:

- The greatest sign of their crime: refusal to perform the simplest act of worship — bowing in humility before Allah.
- This refusal symbolises complete arrogance and denial of servitude.

Maturidi's insights:

- Maturidi stresses that this verse ties disbelief not only to belief of the heart but to action.
- Refusing *rukūʿ* (bowing) is the essence of arrogance — the same arrogance of Iblis who refused to bow.

- He notes that the command here is simple, universal, and symbolic: bowing embodies recognition of Allah's greatness. To refuse it is to reject the essence of worship.
- For him, this verse crystallises the root of kufr: arrogance that prevents submission, even in the smallest outward act.

Surah al-Mursalāt – Verse 49

Arabic:
وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ

Tafsir:
"Woe that Day to the deniers."

Maturidi explains:

- Once again the refrain returns, now after exposing their refusal to worship.

Maturidi's insights:

- Maturidi highlights the layered structure: each proof (cosmic, historical, personal, earthly, eschatological) ends with *wayl*.
- Here, the refusal of prayer is the culmination — denial is not only verbal but embodied in arrogant rejection of worship.
- For him, this verse seals their fate: by rejecting servitude in dunya, they inherit humiliation in ākhirah.

Surah al-Mursalāt – Verse 50

Arabic:

فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ

Tafsir:

"Then in what message after this will they believe?"

Maturidi explains:

- The surah ends with a rhetorical question: if they reject the Qur'an, with its proofs, signs, and reminders, what else could possibly convince them?
- No message beyond this remains.

Maturidi's insights:

- Maturidi stresses the **finality of revelation**: the Qur'an is the ultimate proof. If denied, nothing else will avail.
- He notes the rebuke: they demand signs, yet the Qur'an itself is the greatest sign, surpassing all miracles in clarity and proof.
- For him, this closing verse demonstrates Allah's justice: deniers cannot claim lack of evidence. They reject the final, complete revelation — thus their ruin is fully deserved.
- It also consoles the believers: truth is clear and complete; rejection is due to stubborn hearts, not weakness in the message.

Lessons:

- **Tawḥīd and Resurrection:** The surah ties natural signs, historical destruction, and cosmic upheaval together as rational proofs of resurrection.
- **Divine Justice:** *Wayl* ("woe") repeats like a drumbeat — punishment is not arbitrary but the result of persistent denial.
- **Human Responsibility:** The refusal to bow when commanded in this life leads to incapacity in the Hereafter — choice now determines fate then.
- **Mercy vs. Punishment:** The righteous enjoy ease (*hanīʾan*), while the deniers face deprivation and disgrace — the perfect balance of reward and justice.
- **Final Warning:** The Qur'an is the last and clearest proof; rejecting it leaves no excuse.

Surah al-Mursalāt, through oaths, natural signs, history, and vivid judgment scenes, affirms the inevitability of the Day of Separation. For Māturīdī, it demonstrates Allah's absolute power, wisdom, and justice, leaving mankind no excuse for denial.